

The Brooklyn Jewish Center Review

September, 1945

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NEWS OF THE MONTH

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CHARLES ROSENTHAL, Director

BROOKLYN JEWISH CENTER REVIEW

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L'CHAYIM TOVIM UL'SHALOM

NOT for many years will this greeting and prayer, which comes from the Jew's life and heart at this solemn season of the New Year, have such significant meaning as it will have this year. *Shalom*, Peace, for which we yearned and hoped all these tragic years, has come at last. The forces of brutality and barbarism have been overpowered and crushed. Our hearts are overflowing with gratitude to our Heavenly Father for this triumph of righteousness.

But the words of our Hebrew prayer must be appreciated in their entirety. *Shalom* alone, great as the blessing is, is not enough. *Shalom* must be joined to *Chayim Tovim*. *Shalom* must lead to a life that is good, to the life abundant, in which every people shall no longer be harassed by the threats of war, in which every man will enjoy the rights of all

the freedoms for which this war was waged.

And for us Jews, too, this prayer must be taken in its entirety. Peace for our brethren in Europe, who have suffered such indescribable misery these many years, is a blessing for which they cannot be sufficiently grateful. But for them, too, *Shalom* can be meaningful only if it leads to *Chayim Tovim*—to a life that is good and rich in happiness.

To bring about the happy consummation of this two-fold prayer is the task to which we must dedicate ourselves on the approaching Holy Days. May our prayers, our thoughts, and our deeds be consecrated to this one end—to win for us and for all humanity the blessedness that leads *L'Chayim Tovim Ul'Shalom*.

— ISRAEL H. LEVINTHAL

PALESTINE PARTITION REVIVED

TWO influential British publications, the *Manchester Guardian* and the *London Times*, have recently revived the plan for the partition of Palestine as a means of solving the Arab-Jewish problem.

In 1937 the British Royal Commission recommended the termination of the Mandate and the substitution for it of a three-part division of Palestine, consisting of a Jewish state, an Arab state, and a mandate "corridor." The partition scheme was rejected by Jews and Arabs alike, and in 1938 the then British government declared that the plan was "impracticable."

There are some among us who feel that our refusal to accept the partition was an historic mistake. The Jewish state, small though it might have been, would, in their opinion, have given us the status of an ally in this war, and

would have enabled us to become a full-fledged member of the United Nations.

Be that as it may, there is no doubt that the partition plan will again come to the fore, so long as Great Britain refuses to implement the obligation it assumed under the Mandate, and the promise it made to the Jews through the Balfour Declaration.

The reaction of the Jewish people will depend in a great measure on the type of partition Great Britain may sponsor. The whittling down of the Jewish state to the insignificant portion assigned to us in 1937 will in all probability again be vigorously opposed.

— J. G.

RETRIBUTION

HOW the Germans of Nazi heart must writhe when they read the full story of the invention of the atomic bomb!

In every paragraph of this truly world-shaking epic they come across the word Jew. *Jew, Jew, Jew!* Everywhere a Jew—and a Jew persecuted and exiled by Nazism and Fascism.

First we have Albert Einstein, who evolved the theory and mathematical equation that made possible the successful result of the atomic researches. Then Lise Meitner, the Viennese physicist, who drew very close to the heart of atomic power—she was dismissed from the University of Berlin by the Nazis; and Dr. Otto Robert Frisch, her collaborator, who was driven out of Hamburg University because he was a Jew.

And Dr. Niels H. David Bohr, the great Danish Nobel Prize-winning scientist, who contributed so vastly to the creation of the bomb—his mother is Jewish. And Professor Enrico Fermi, the equally great Nobel Prize-winning Italian scientist—he is not a Jew, but his wife is, and he too was a refugee from Fascism.

Then there is Dr. J. Robert Oppenheimer, the head of the laboratory where the bomb was finally evolved—he is a New York Jew. "The development of the atomic bomb itself," said Secretary of War Stimson, "has been largely due to Dr. Oppenheimer's genius, and the inspiration and leadership he has given to his associates."

Include, too, Prof. Rudolph Peierls, a German-Jewish scientist, and Dr. Franz Eugen Simon, also a refugee from Hitler. Both of these men Winston Churchill credited with a considerable contribution to the atomic discovery.

To any humane person revenge is not sweet; but there is just retribution in the fact that the Allied victory was hastened by the atomic bomb, and that it was those men and women who were hounded by the Nazis and Fascists who gave to our side the secret of atomic power—the greatest of all scientific discoveries.

— J. K.

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"JUST BETWEEN OURSELVES"

"בנינו לבד עצמנו"

An Intimate Chat Between Rabbi and Reader

The Most Effective Control of Atomic Power

THESE are great days in which we are living. History is being fashioned before our very eyes. Events are happening at such rapid pace that we hardly realize their significance. Science has once again penetrated the hidden realms of the universe and emerged with a discovery which can—and which undoubtedly will—revolutionize all living. To what heights of progress has the human mind ascended in mastering the powers of Nature! Hardly a day passes that we do not read and hear of great improvements that await us in the post-war world. Science is showing its skill in transforming everything for the ease and comfort of man. One thing alone it has not accomplished—it has not succeeded in evolving a new kind of man; it has not succeeded in transforming human nature.

And yet the mightiest of all these discoveries—the atomic bomb—and the principle upon which it is based, emphasizes anew the Divine choice which is placed in our hands. "I have set before thee life and death, a blessing and a curse, and thou shalt choose life!" These very achievements have become devilish instruments for the destruction of all life; but they can become instruments of blessedness to bring comfort, healing and delight to make life the gift which God intended it to be. Together with harnessing the hidden energy in matter, we must now begin to show that we know how and in what ways to use it. We must now begin to harness the hidden energy in the human heart and soul, and to direct that power in ways of goodness, of love, of truth and of righteousness. Man must now show that he has caught up morally with the advances he has made scientifically.

Here is the challenge to religion. Science has given us the product of human intelligence; religion must emphasize the products of Divine wisdom. Science proclaims the results of *Chochmah*;

religion must now proclaim the need of *Torah*. What science has achieved in the physical realm, religion must now achieve in the spiritual realm, in the sphere of human relationship. Whether our science will become an instrument for life or for death, for blessing or for curse, will de-

pend upon whether or not religion succeeds in its task to teach us to choose life and the good and to spurn death and that which is evil.

These are thoughts which this solemn season must bring to us. In the imagery made popular by our ancestors, the book of life and the book of death lie open in the Heavenly Court. It is for us to choose in what book not only our names but our thoughts and our deeds shall be inscribed.

Israel H. Perithal

THE YEAR 5705 IN CONGRESS

NUMEROUS bills and resolutions relating to Palestine, war crimes, refugees, immigration and Fair Employment Practice were introduced, some receiving active consideration while others languished. Outbursts against Jews and Negroes increased, in number and in the intensity and blatancy of prejudices expressed. These poisonous manifestations came, usually, from a comparatively small but highly articulate group of both Democrats and Republicans.

Eight Jewish Representatives, all Democrats, were elected to this Congress.

At least twelve resolutions dealing with Palestine were introduced by Representatives from eastern, mid-western and western states. Resolutions introduced in the previous session died when the session ended. The current resolutions were all referred to the Committee on Foreign Affairs, where their consideration was delayed by the absence of the chairman, Representative Sol Bloom, who was one of the American delegates to the United Nations Conference in San Francisco.

No resolutions on Palestine have been presented to the Senate during this session.

A few weeks after the opening of the San Francisco conference, Senator James M. Mead of New York telegraphed an appeal for establishment of a free, democratic Jewish commonwealth in Palestine, to the four Congressional representatives on the United States delegation. Shortly after assuming the Presidency, Mr. Truman told Representative Celler

that he stands four-square behind President Roosevelt's views on Palestine, and that there would be no deviation from the Palestine plank in the Democratic Party platform, which he and Celler helped write.

The necessity for providing emergency refuges for the remaining Jews of Europe, and for facilitating the rescue, during the war, of as many Jews as possible, was recognized by Congressional action.

Legislation relating to the Fair Employment Practice Committee brought to the House and Senate floors a vicious flow of racial prejudice, directed in unveiled language against Jews and Negroes. A Southern contingent in both houses has mouthed threats of violence against minorities whom they accuse of forcing FEPC upon "whites" and "white gentiles."

In counter-balance to these ugly and recurring outbreaks is the heartening challenge thrown out by a growing number of Representatives, several of them freshmen, some of them long members of Congress.

The Congressional Record carried several tributes to Jews in, and out of, the armed forces.

Senator Kenneth S. Wherry, of Nebraska, placed in the record an address in tribute to Henry Monsky, delivered by Father Flanagan, of Boys Town in Nebraska, at a B'nai B'rith banquet.

—Harriet Green,

By Jewish Telegraphic Agency

Dr. Kobanski was Director of Research of the American Jewish Conference, and was attached to its delegation at San Francisco when the United Nations met there to write a Charter for the maintenance of international peace and security. His article throws new light on the Charter as it affects the Jews.

WHAT THE UNITED NATIONS CHARTER MEANS TO US

By ALEXANDER S. KOHANSKI

THE world events that have taken place since the United Nations met in San Francisco—the Berlin Meeting of the Big Three and the end of the war with Japan—have almost overshadowed the Charter for peace and security that was created at the San Francisco Conference. What is uppermost in everybody's mind now is reconversion to a peace economy, the settling of boundaries, reparations from the enemy, and reconstruction of the devastated areas in Europe and Asia. While victory over the enemy and the foundations of peace were planned at other meetings of the great powers, the United Nations Conference at San Francisco welded an instrument for the future maintenance of peace. How well or how long this instrument will function depends on how it will be used by the powers bearing the greatest responsibility under its terms. Yet the ultimate responsibility rests not only with the Big Powers; it must be shared proportionately by all the states, large or small; and, what is more important, the peoples of these states must assume an equal share of the burden.

Peace and security may be enforced through economic sanctions or military intervention; but it cannot be maintained unless people have learned to live together in harmony as individuals and as nations. At San Francisco, the nations learned to negotiate together. But the settlements and agreements they have reached serve only as a basis for the possibility of living together. To realize this possibility, there will have to be give and take in the social, economic, and cultural intercourse among the peoples of the world.

For the Jewish people, as such, the rehabilitation of its surviving remnants in Europe—in so far as this is feasible—and the establishment of Palestine as a Jewish Commonwealth are the two most important tasks in this postwar period. The Charter of the United Nations has

a direct bearing on these problems, especially in relation to human rights and the principle of trusteeship over dependent areas.

The three major Jewish bodies that sent representatives to San Francisco were the American Jewish Conference, the World Jewish Congress, and the Board of Deputies of British Jews. A few words ought to be said about these organizations to indicate their representative character.

The American Jewish Conference was formed in September, 1943. It is the representative body of American Jews, comprising 379 delegates democratically elected by all the communities in the country, and 108 delegates designated by sixty national Jewish organizations. It speaks for the overwhelming majority of American Jews on postwar Jewish reconstruction in Europe and on questions of Palestine. The American Jewish Conference was one of forty-two national organizations that had one accredited consultant each to the American Delegation at San Francisco.

The World Jewish Congress was established by delegates of Jewish organizations and communities from 29 countries, at a conference held in Geneva in 1936. Without prejudice to, but in direct support of, the loyalty of the Jewish communities to their homelands, it serves as the organizational expression of Jewish solidarity, which is particularly urgent in such times of trial and difficulty as the present.

The Board of Deputies of British Jews consists of representatives of congregations and other Jewish organizations in Great Britain. Founded in 1760, the Board has throughout its continued existence watched over the interests of the Jewish Community in the British Isles. It also uses its influence in cases of Jewish oppression or misfortune in other countries.

These three bodies, it may well be said, speak for 80 to 90 percent of the Jews of the world, exclusive of Russia. Having sent their representatives to San Francisco, the three organizations formed a Joint Committee to make presentations

on matters of interest to the Jewish people. Another Jewish body represented at San Francisco was the Jewish Agency for Palestine, which is officially recognized under the Palestine Mandate by the League of Nations and by the United States, as the representative Jewish spokesman in relation to Palestine. The Joint Committee of the American Jewish Conference, the World Jewish Congress, and the Board of Deputies of British Jews worked closely with the Jewish Agency for Palestine, endorsing its memoranda and statements issued at San Francisco. Among the other Jewish organizations that sent representatives to San Francisco, mention should be made of the American Jewish Committee, which had an accredited consultant to the American Delegation.

There has been much talk about unity, or rather the lack of unity, among Jewish organizations. Our Christian friends often ask, why Jews cannot unite on a common program so that the world may know what they want. I, for one, believe that there is no more divisiveness in Jewish ranks than there is among other people. But if unity is attainable at all, it was established by the Jewish representatives in San Francisco to a degree never before approached in organized Jewish life. This is true, notwithstanding the fact that some Jewish voices audible in San Francisco did not harmonize with the united representation of the vast majority of the Jewish people.

Now, some may ask, why was it necessary to have a Jewish representation at a Conference of the United Nations? The interest of Jews in world peace and security is the same as that of all other citizens of their respective countries. To be sure, it was not the purpose of the San Francisco Conference to consider the welfare of any particular people, or to safeguard the rights of a given country or nation. It was emphasized by many a spokesman of the inviting powers—and this bears repetition—that this Conference was not convened for peace settle-

ments, reparations, boundaries, and the like, but for setting up the framework whereby future peace may be maintained.

Nevertheless, one must bear in mind that the United Nations gathered at San Francisco did not operate in a vacuum. The very amendments they proposed reflected their particular interest, whether territorial, political, economic or social. They were all aware that in writing the Charter for the maintenance of peace and security they were pledging some of their possessions and manpower. And that is why they had to negotiate and compromise so much.

Did the Jews have any specific stake in these negotiations among the United Nations? In so far as the existing states are concerned, the interests of Jews are one with those of the countries in which they live. And through their respective countries their interests lie with the common good of all the nations of the world. Consequently, the representatives of American Jews worked together with other American organizations on common ground at San Francisco. There were, however, two fields of interest in the United Nations Conference which particularly concerned Jews, namely, the principle of human rights and the plan of trusteeship for dependent areas—the latter as it related to Palestine.

The promotion of human rights and fundamental freedoms is obviously intended for those who do not enjoy such rights and freedoms. For the Jewish people, which has suffered age-long disabilities and persecution, and particularly now that over a third of its total population has been slaughtered by the Nazis, the question of human rights assumes very great significance.

Are these rights to be merely promoted, as was originally suggested in the Dumbarton Oaks Proposals, or are they to become a fundamental purpose of the United Nations Charter, guaranteed and enforceable? The difference between these two concepts has been in the past a matter of life and death to thousands, if not millions of Jews.

The Jewish representatives at San Francisco, therefore, urged the United Nations to incorporate the principle of human rights in the purposes of the Charter, to strengthen it by adding the word "protection" to the phrase "promotion of respect," and not to make this principle exclusively subject to the do-

mestic jurisdiction of each state. Very effective work in promulgating the principles of human rights was done by the consultants of the forty-two national organizations, of which the American Jewish Conference was one. While the final phrasing in the sections of the Charter dealing with this subject does not fully express our desires—nor does it meet fully with the expectations of all the other organizations—one must admit that progress has been made. The promotion of human rights has been made part of the purposes of the Charter, and the General Assembly, and under it, the Economic and Social Council, have been charged with its implementation through their general organs as well as through a special Commission on Human Rights. From a long-range view, this is a great step forward.

The second sphere of particular interest to the Jewish people, namely, the trusteeship plan for dependent areas, had many more hurdles to overcome. It should be remembered that the chapter on trusteeship does not, and is not supposed to, mention any given territory. A general draft, covering all colonial, mandated and other dependent territories, may thus be formulated in such a way that the rights of the Jewish people to Palestine under the present mandate are overlooked if not jeopardized—that is, the rights of immigration, colonization, and the upbuilding of the Jewish National Home. And, in fact, the preliminary draft proposals submitted by several governments at San Francisco did contain clauses that might have been prejudicial to these rights and failed to include special provisions to safeguard them.

For example, one of the objectives of the trusteeship, as originally formulated, was to promote the welfare of the inhabitants in the trust territories. That might preclude the welfare of hundred of thousands of destitute Jews in European countries who are clamoring to go to Palestine—now their only hope for survival. There was, furthermore, no provision made, if the present mandated areas should come under the trusteeship system, that the terms of the existing mandates should not be impaired or their benefits diminished.

The presentations made by the Jewish representatives were favorably received

by the leading delegations at the Conference. The revised chapter on trusteeship, as it now stands, insures "the economic and social advancement of the *peoples concerned*," and not only of the inhabitants of the territories. And when it speaks of the progressive development of these territories toward self-government or independence, it modifies this aim by the phrase "as may be appropriate to the particular circumstances of each territory and its peoples, and as may be provided in each trusteeship arrangement." It further safeguards that "nothing in this chapter should be construed in and

MOSES

"And the lord said unto him, this is the land I swear unto Abraham and unto Isaac and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither."

This magnificent woodcut is by the noted artist, Isaac Friedlander. It is one of a series of five prints, recently published in album form titled, "Invictus—Milestones in the History of the Jews." One of the prints, "The Battle of the Warsaw Ghetto," was exhibited at the Library of Congress, and the same print is in the collection of the Northwestern Museum of Seattle.

The *Review* reproduces "Moses" in its original size.

of itself to alter in any manner the rights whatsoever of any states or any peoples, or the terms of existing international instruments to which member states may respectively be parties."

These amendments and safeguards, referring as they do to *peoples concerned*, and not only the *inhabitants* of the territories, and to the terms of existing international instruments, meaning mandates, give us reason to believe that the rights of the Jewish people to Palestine

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WHEN the patriarch Jacob lay on his death bed, he assembled his descendants around him to bestow his blessings. Employing the rich and flattering imagery of the period, he applied to some of his sons and grandsons individual similes drawn from the animal world. He called Judah "a lion's whelp." Issachar was likened to a bear for strength. Naphtali was likened to a deer (hirsch), Benjamin to a wolf, Ephraim (by inference) to a multitude of fish, Asher, by the same inference, to a fat sheep (laemel). Jacob's "blessing" was in reality a full-blown political testament. But we are only concerned here with the profound influence it exerted on Jewish nomenclature. Some time in the Middle Ages the Jews began to pay their respects to Jacob's Testament. They did so by bestowing duplicate names instead of the single Judah, Issachar, Naphtali, Benjamin, Ephraim, and Asher. Taking their cue from Jacob's simile, Judah became Judah-Leib (Lion), Issachar was combined with "Bear," Benjamin with "Wolf," Ephraim with "Fish," "Karpeles," etc., and Asher with "Laemel," or "Laemle" (a fat lamb). It was unavoidable that in due course the Jews would adopt the interpretations as proper surnames. Hence the multitude of Leibs, Loebis, Loews, Leus, Hirschs, Herzl, Herzls, etc. By adding the favorite "man" we obtain Leuman, Lehman, Lieberman, etc. Jacob supplied a number of almost unrecognizable family names in Kaufman, Kopel, Kopelman, which are an outgrowth of his name. They were originally endearments, used by fond mothers. The children repaid their mothers' affection by adopting these calling names as their cognomina. The violinist Elman's name is really Kopelman, shorn of the initial syllable. Another affectionate term used by Jewish parents is "leb," usually fixed to a calling name, like Moses-leb, Shlome-leb. Many Leebis and Loebis are derived from this Jewish endearment. The word "leb" is not Jewish for "life" but Hebrew for "heart." The Jewish surname Beer, pronounced "Bear," is not descriptive of the animal, but comes from a Hebrew word meaning "well" (Well of Wisdom). The celebrated operatic composer, Meyer-Beer was of that family.

A great many Jewish names are not

WHAT DOES YOUR NAME MEAN?

By N. PEARLROTH

what they seem. Here is a short list of odd derivations:

Dreifus has nothing to do with a tripod. It is an adaptation of the town name of Treves (German, "Trier") in the Rhine province.

Amen is not the conclusion of a prayer, but signifies that its original sponsor resided "Am End," on the edge of the town.

Reis has nothing to do with rice, but comes from "Reuse," a weir, or fish trap, an appropriate name for a fish dealer.

Bril is no relation to spectacles. It is of genealogical origin and means "Descendant of Rabbi Jehuda Halevi." The great French operatic composer Halevy was of the same family.

Eisenman is not "iron man" but an extension of Isaac.

The name Hen does not mean fowl, but is a Hebrew translation of the Spanish community name of Gracia (near Barcelona). There is a widespread Jewish tradition that the name Barcelona itself is Hebrew and means "In the land that is not ours" (Beeretz asher lo lonu). It is a beautiful tradition but it has no factual foundation.

Seif (or Siff, also Ziff) is not taken from soap. It is the Hebrew retranslation of "wolf" (zeb).

Neuman does not mean "a new man," but is the second half of the title "Shuliah Neeman," borne by the secretary of the kehil (Jewish community).

Halban comes from "Halfon," money changer. It is curious that some of the Christian McAlpins have a strikingly similar derivation. They are descended from an Englishman named Halpin or Haypen, dialectical Halfpenny, symbolic of the medieval English money-changer.

Bass is genealogical and means "Ben Sender" (the Son of Alexander).

Shick is an abbreviation of a Hebrew sentence meaning "The name of Israel is holy" (Shem Isroel Kodesh).

Ruelf was a name difficult to identify. When the original agnate called at the Magistrature to receive a new family name, the official in charge asked him if he had any preferences. "I'd like to be

called Wiederbach," was his reply. The official misunderstood. The word "wiederbach," separated into three words, means "like the brook." The official wanted to oblige and called him "Ruelf," since this was the name of the local brook.

There are two French names perpetuated as Jewish surnames. One is Bunim (bon homme), from which the name Goodman is derived. The other is Binem (bon ami), from which we get the name Gutfreund.

A very interesting name is Bloch. It has the same meaning as the English Welsh, Walsh and Wallace, a foreigner. Written Jewish cannot distinguish between B and V, P and F. Bloch is really Vloch, just as Popp (Popper) is really Faf, an abbreviation of the name Frankfurter. Another variation of Bloch is Wallach, which is the real name of the Russian statesman Litvinov. I was greatly puzzled by the name Beavantrou, which baffled all my efforts for a long time. It is French for Bloch (with B added).

A very venerable name is Kanner, or Kannengiesser. It means "Pitcher Man," or "Pitcher Pourer." It denotes a descendant of the tribe of Levy, whose prerogative it was to pour water on the priests' hands, to purify them for the Blessing of the Priests.

Congressman Dickstein's name comes from Duckstein, a famous brand of North German beer.

Pach means "an engraver of seals." The seal engravers of long ago were a very exclusive guild in Europe, enjoying a high standing in the community. The name is an abbreviation of "Pituche Chothem."

Christian Poles are always amazed to encounter the following two names in a Jewish setting: Lewicki and Dobrowolski. In Polish the former denotes a man of illegitimate birth, from "Lewa," left hand, and the latter a Muhammadan, or Jewish convert to Christianity, from "Dobrowolnie," voluntary. I have al-

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THE explosive emergence of the atom from the secret laboratory into visible reality is for mankind a terrifying experience. We are promised much good in the future from its use in industry and general civilian life. These are but promises, while the reality of its destructive power is already known. The intangible, but controlling, factor concerning its use is also known by reason of centuries of history. That is the basic human belligerence and the strong curiosity of men in search of a means to destroy the enemy. This feeling may be termed an undue pessimism, in the face of the mutual promises which but yesterday nations made to each other in the World Charter, and in the prospect of the bright future which that instrument is said to insure for all the world. Yet the fact remains that dynamite, which

THE PROBLEMS WE MUST FACE IN THE POST-WAR WORLD

By WILLIAM I. SIEGEL

There is always a plus in the Jewish equation; and what is even more typical and significant of Jewish history is that the factor for the solution of the equation rests so largely outside Jewish control.

We see this in all of the three realms into which, like ancient Gaul, Jewish life is divided. This division may be termed the Jew of Palestine, the Jew of America and the Jew of the rest of the world. The nature of the problems affecting these realms of living appears superficially different in each case. Actually, there is a basic similarity and interdependence and, even more truly, there is the one factor that the solution of these problems in major degree depends on efforts and assistance coming to some large extent from outside the genius and the labors of the Jews themselves. Let us examine this proposition *seriatim*.

•

The cannons are silent in Europe today and, in the military sense, Hitler is defeated and the power of his arms lies broken in the dust. And yet Hitlerism is far from being vanquished. The whole of continental Europe, so long the necromancer's laboratory for the brewing of Hitler's poisonous nostrums, is today infected—and perhaps ineradicably so—with the venom of his hatreds. Certainly, in one aspect of his war, Hitler is at least to this extent victorious. His first enemies, the Jews, have died to the number of 6,000,000; and any people who have physically lost in a war almost 40% of their numbers have lost that war. Those are the visible signs of the Jewish defeat in Europe, and they are bad beyond description and stupefying to the mind in cataloguing. They can, nevertheless, be written off on the balance sheet and a fresh start be made in the re-creation of the European Jewish community. Even with such losses, the energy of the Jewish people might be sufficient for the task, if the task depended on the Jewish people alone for success. But in the very nature of the task, success cannot depend on Jewish resources

alone. No minority existing as a mere minuscule in the midst of a vast majority can exist or survive without the good will and cooperation of the majority. It is precisely here that, for the moment at least, Hitler still remains a conqueror. His battle is lost but "Mein Kampf" is victorious.

Thus, we are told in credible reports, that, even in those countries which before 1933 knew anti-Semitism only as an unpleasant annoyance and in minor degree, there is today a great upswelling of anti-Jewish feeling showing itself in the very face of the Allies who have come to implement the doctrines of equality and racial and religious freedom. Nor is there reason to believe that in the immediate future this evil will lessen. For every displaced Jew there is a non-Jew who sits in his place and enjoys his former wealth and property. Every attempt to regain that property for the rightful Jewish owner will create a new anti-Semite. Every exercise of Allied authority in favor of fundamental justice will be resented as an example of pro-Semitism. Even in France, we are told, associations of those now owning former Jewish property are being formed, ostensibly for the purpose of protecting present vested rights, but actually operating through devious anti-Semitic propaganda to prevent the re-establishment of Jewish rights in France. Similar groups are already formed in Holland and in Belgium. Add this economic motive to the anti-Semitism developed over generations and centuries in Hungary and the Balkans and there emerges a creation pregnant with terrible possibilities. The Pole and the Rumanian, who have always hated and persecuted the Jews, will not be ennobled by the slogans of the Four Freedoms.

All of this poses the question which is the major problem of continental European Jewry: Can Jews live normal lives in Europe in the next several genera-

What are the problems facing Jewish life in the immediate post-war times? This question is brilliantly and movingly answered in this article by a member of the Review's editorial board. It should provide much stimulation to the leaders who must find a way, and to the people who must effectuate their plans.

moves mountains for the purposes of construction, has also, and always, obliterated great monuments of civilization for the ends of war—and with hardly more than a pang of regret on the part of the warrior.

There is also a fearful symbolism in the fact that the atom has been utilized at the precise moment of its first holocaust. It adds to a complex of complexities which is the heritage of World War II and poses a new set of problems where, without it, there is already a sufficient number of problems to tax the genius and the good will of all men. This is so universal that, in all of the fields of politics, economics, national and personal relationships, no people can escape the effects of this interplay of contemporary and future history. As always, however, that which is true of all other peoples is particularly true of the Jewish people.

tions? Will the verbal guarantees of constitutions, and even the physical guarantees of Allied armies of occupation, enable Jews once again to strike roots into the soil of Europe's life to bear the fruit of decent, dignified living? It is the fashion today to speak with hope and optimism of the future of the world under the stimulus of new concepts. Yet, these concepts are not new. Men have written of the brotherhood of man over the centuries, but in practice have always denied that aspiration. It appears to us difficult, if not impossible, to accept as a fact the immediate fruition of a hope which the history of Europe has always denied, and in the end, in a final crescendo, strangled. It appears more than likely that Hitler has achieved the purpose of which he boasted in his early days: of making Europe *Judenrein*, and that Europe's Jews, for their benefit, must leave Europe to its detriment.

Where shall they go? This question is not asked because there are no empty spaces in the world in which they might live, and which they could and would enrich and fructify, as they have so often done for other regions which have rejected them. This question, on the contrary, is asked because of a sober and saddened recollection of the last decades of history. In that time we have had slaughter which out-Heroded Herod, which would have made Ghengis Khan envious and which proved Attila the Hun an amateur. What has been the world's reaction? In sum, nothing more than the expression of pious horror. We have had the Evian Conference, the Bermuda Conference and the Montreal Conference, and we have been sickened at the spectacle of men sitting around conference tables, mouthing platitudes at the same time that their governments kept the doors of refuge almost hermetically sealed against the refugee. The tiny trickle of those admitted into the various free and democratic countries of the world is incarnadined and discolored by the blood of the others callously denied such refuge and left to the bullets of the machine-gun squads and the fires of the crematorium.

We have much for which to atone in the history of the Hitlerian era, but nowhere is atonement more necessary to cleanse the conscience of mankind than in this instance, where an imaginary ter-

ritorial border has created an unscalable wall whose barrier meant death to 6,000,000 human beings. In the whole roster of nations only one tiny place stands free of this international shame. Palestine, alone, had the willingness, even though such power as it had was thwarted by the British, to take unto itself all who might wish to enter. Nor is there any reason to believe that, with respect to the nations aside from Palestine, there will be any material change in attitude and in practice.

Every war brings as an aftermath an intensification of the nationalist spirit in the narrower sense of the word. After World War I, we of the United States passed the Johnson Act, restricting immigration to a mere fraction of its former scope. There is no reason to believe that our policy will be different after World War II. Other countries have already indicated strongly that their policy will be the same, with the result that in the immediate future, as in the immediate past, Palestine will be the one place where Europe's Jews will be welcomed.

If *will* alone were the sole need, the problem of Palestine (internally, and in its relation to displaced Jews) would be solved by the mere statement of the problem. But that, of course, is neither the actual nor the legal fact. Jewish rights in Palestine rest on the sound legal and equitable basis of the mandate and the Treaty of San Remo, and it ought not to be necessary, some twenty-three years after the creation of these rights, to argue them again and protest against their infraction. That for a generation the British, for their own purposes, have been unfaithful trustees of their mandate, is written in history. That, because of British breach of faith, the Jews have suffered indescribably, is now a permanent record. The question is as to the future. Will Britain retain the Mandate? Will a new form of trusteeship be evolved under the World Charter? If Britain retains the Mandate, will the Labor Government, pledged as it is to a Jewish Commonwealth in Palestine, honor its pledges? Churchill, in 1939, called the White Paper a blot on British honor. Churchill was then in opposition. Churchill, thereafter, as the Prime Minister of England, for one reason or another—and none of them good—forgot his righteous indignation of 1939. Will

the Labor Government act in the same way? Or is there a real inner understanding of suffering in labor quarters which cannot be expected of one who, while a great warrior in the face of danger, is nevertheless the personification of economic and political Toryism?

The other problems in Palestine, resting in the relations of the Jews with the Arabs and the pretensions of certain Arab groups to claims on Palestine, are equally familiar. The Mufti is *hors de combat*, having bet on the wrong horse in his partnership with Mussolini and Hitler. The feudal families whom he represented are, however, still with us. The oil of Saudi Arabia still trickles through the sands of that barren country, and the oil barons of England and America (and, at the moment, the oil-minded members of the American State Department) are still avid for its smell in their nostrils.

This is not the first time in history when in one scale of values lay law, equity and justice, and in the other scale, plunder and death.

It may be asked: of what use is the restatement of these problems? "Cui bono?" The answer is simple and bound up with the statement previously made, that the problem of the Jew depends for its solution so largely on non-Jewish factors. We must constantly, in season and out (and there must be no out-season), iterate and reiterate two fundamental propositions:

1. A Jewish National Commonwealth must be established in Palestine as the sole solution of the problems left throughout Europe by Hitler; and

2. The establishment of that Commonwealth rests on a basis of international law already established by covenant and not now open even to discussion, much less to destruction.

It would be very comforting if American Jews had no problems; but it would be very foolish to believe that we have none. Indeed, we have two separate sets of such problems. Whether we like it or not—and there are many Jews who strongly dislike the fact—those problems of the European and Palestinian Jew to which we have referred are also on the shoulders of the American Jew. Those anti-Semites who either in part or in whole accept Hitler's Nuremberg doc-

trines make no distinction between the caftanned and bearded Galician Jew and the urbane, urban and comfortable American Jew. We are in the eyes of the anti-Semites all smeared with the same brush. And that Hitler has converts in America is well established by the activities of the MacWilliams, Hoffmans, Bilbos and others of their ilk. Moreover, we are the only Jews left in the world with sufficient power and strength to cope with these problems; and whether we like it or not (and there are many who strongly dislike it) we must cope with them, not only for our own sakes, but also as trustees of our weaker and broken brethren throughout the world. It is precisely in the fact and manner of our defense against these problems that we meet the weaknesses of American Jewish life.

A community consists, in the main, of the leaders who formulate policy and plan and of the followers who execute plan and policy. No one can deny the importance of leadership. Yet it is true that great men, by the force of their ideals, can lift, and have lifted, entire communities to an extent of which humanity never suspected itself capable.

One of the major problems of American Jewish life is the quality of such leadership. It is sad to say that, in the light of the problems which face us, that quality is not too high and that leadership not too able. It is possible to understand and even condone the fact that Jewish life in America, in its Jewish aspect, is heterogeneous, scattered and divided by many factors. The first of these is the widespread character of the Jewish community, extending all over the country, integrated into the life of the hamlet as well as of the metropolis, and subject to the many interferences of ordinary daily life. That excuse might be sufficient if we were in a condition where only excuses were necessary. But we need leadership; and excuses for lack of leadership cannot serve our purpose. The same is true of the other reasons which might be given for the condition, such as the carrying over into the American life of the mutual antipathies of the original countries of origin. We have complicated all of these basic and regional differences by our own creation. We have, for instance, too frequently chosen as our leaders men whose only

recommendation has been either wealth or political prominence or the blatancy of self-assertion.

We have allowed movements and organizations whose purposes were excellent to become fragmentized by the ambitions of men avid for public acclaim. In the field of anti-defamation work, where technical knowledge, executive ability, diplomatic finesse and the formulation of mass appeal go hand in hand in the solution of most delicate problems, we find on the American scene competing and conflicting organizations forced to waste large measures of their own energy in defending themselves from the encroachments of each other to the detriment of a work which is basic for the protection and even the preservation of the American Jewish community.

In the field of Zionist work, which ought to be sacred to all Jews, and above partisan considerations and personal ambition, we find group antagonisms and, within each group, personal antipathies. Here, where the measure of success ought to be only how many new Jews are admitted into Palestine, and how many protagonists have been created, and how many anti-Zionists have been converted—here we find undignified and destructive scrambles for party—office, newspaper publicity and control of organization treasures.

So much for the leaders. What of the followers? It is not a pretty sight. Apathy and ignorance about Jewish problems are more often than not the condition of most American Jews. For instance, fifty years of propaganda and education concerning Palestine have been expended in this country with the net result that not 10% of American Jewry is formally identified with one branch or another of Zionist work. True, and to its credit be it said, American Jewry has contributed of its money large sums for the purposes of relief (thus, proving that its heart is good where its head is not interested). Again, in the manner of the preservation of its own basic heritage, the record of American Jewry is not good. The cause of Jewish and Hebrew education has not been well served in this country, and all too frequently Jewish youth neither knows nor is interested in the contributions of their people to civilization. The *chedorim* are sparsely attended or empty. There is almost to-

tally lacking any probability that American Jews will be able to fill even appreciably the void in scholarship left by the destruction of ancient Jewish communities of Vilna, Warsaw, etc.

That the Jews of America are under attack of one kind or another is obvious, and that they should be united in defense against these attacks is a truism. Yet, of all of the weaknesses of American Jewish life, the lack of unity is the most obvious. We have attempted to fashion an instrument to create such unity in the form of the American Jewish Conference, and it bears within itself great potentialities for good. It would be a foolish optimism, however, to believe that up to this moment, at least, the Conference has received from the community an adequate understanding of its purposes and a sufficient acknowledgment of its authority. This is a fact which is due to the weaknesses of both the leaders and the followers: the followers being bewildered by the antagonisms of the leaders, and the leaders disheartened by the apathy of the followers.

One of the questions which must be satisfactory and speedily answered is the exact place in American Jewish life of the Conference, and the authority which the community will delegate to it in the solution of the community's problems.

So far, what has been here written is in the nature of a Jeremiad. It need not, however, end on this tone. The two millennia of Jewish history in the diaspora have time and again given instance and proof of the basic strength of our people and its almost miraculous recuperative powers. There are parallels to our recent experience in our past history. For Hitler, read Torquemada and the parallel becomes a promise. What is essential is that we recognize the problem and set ourselves without division to its solution. The community must experience a sense of education. Its leaders, with due deference to such qualities as they do possess, must experience a sense of reformation. Then we all may experience a new hope both for ourselves and for those who, throughout the world, depend upon us. We may, God willing, bring about a new era in Jewish history. Surely, on this Rosh Hashonah, the first in a time which may prove epochal in human history, that should be the theme of our prayers and the motif of our pledges.

Eliezer David Rosenthal was born in Bessarabia in 1861, and is well known as a Yiddish writer. His "Yom Kippur" is one of the best stories of the Holyday period, and the Review is glad to reprint it here, though in a necessarily condensed version. The translation is by Helena Frank, and is included in her book, "Yiddish Tales," published by the Jewish Publication Society.

1.

EREV Yom Kippur, Minchah time! The Eve of the Day of Atonement, at Afternoon Prayer time.

A solemn and sacred hour for every Jew.

Berel Tzop bustled up to the plate "Seat in the Shool," gave what was expected of him, popped a few coppers into the other plates, and prepared to recite the Afternoon Prayer. He wanted to pause a little between the words of his prayer, to attend to their meaning, to impress upon himself that this was the Eve of the Day of Atonement! But idle thoughts kept coming into his head. The words of the prayers got mixed up with oats, straw, wheat, and barley, and however much trouble he took to drive these idle thoughts away, he did not succeed. "Blow the great trumpet of our deliverance!" shouted Berel, and remembered the while that Ivan owed him ten measures of wheat. ". . . lift up the ensign to gather our exiles! . . ."—"and I made a mistake in Stephen's account by thirty kopeks . . ." Berel saw that it was impossible for him to pray with attention, and he began to reel off the Eighteen Benedictions, but not till he reached the Confession could he collect his scattered thoughts, and realize what he was saying. When he raised his hands to beat his breast at "We have trespassed, we have robbed," the hand remained hanging in the air, half-way. A shudder went through his limbs, the letters of the words "we have robbed" began to grow before his eyes, they became gigantic, they turned strange colors—red, blue, green, and yellow—now they took the form of large frogs—they got bigger and bigger, crawled into his eyes, croaked in his ears: You are a thief, a robber, you have stolen and plundered! You think nobody saw, that it would all run quite smoothly, but you are wrong! We

The Holyday Spirit, Match-Making and Atonement Are Blended by a Master Writer

YOM KIPPUR

By ELIEZER DAVID ROSENTHAL

shall stand before the Throne of Glory and cry: You are a thief, a robber!

Berel stood some time with his hand raised midway in the air.

The whole affair of the hundred rubles rose before his eyes.

A couple of months ago he had gone into the house of Reb Moisheh Chalfon. The latter had just gone out, there was nobody else in the room, nobody had even seen him come in.

The key was in the desk—Berel had looked at it, had hardly touched it—the drawer had opened as though of itself—several hundred-ruble-notes had lain glistening before his eyes! Just that day, Berel had received a very unpleasant letter from the father of his daughter's bridegroom, and to make matters worse, the author of the letter was right. Berel had been putting off the marriage for two years, and the *mechuton* wrote quite plainly, that unless the wedding took place after Tabernacles, he should return him the contract.

"Return the contract!" the fiery letters burnt into Berel's brain.

He knew his *mechuton* well. The *misnaggid*! He wouldn't hesitate to tear up a marriage contract, either! And when it's a question of a by no means pretty girl of twenty and odd years . . . And the kind of bridegroom anybody might be glad to have secured for his daughter—and then to think that only one of those hundred-ruble-notes in that drawer would help him out of all his troubles! And the Evil Inclination whispers in his ear: "Berel, now or never! There will be an end to all your worry! Don't you see, it's a godsend." He, Berel, wrestled with him hard. He remembers it all distinctly, and he can hear now the faint little voice of the Good Inclination: "Berel, to become a thief in one's latter years! You who so carefully avoided even the smallest deceit! Fie, for shame! If God will, he can help you by honest means, too." But the voice of the Good Inclination was so feeble, so husky, and the Evil In-

clination suggested in his other ear: "Do you know what? Borrow one hundred rubles! Who talks of stealing? You will earn some money before long, and then you can pay him back—it's a charitable loan on his part, only that he doesn't happen to know of it. Isn't it plain to be seen that it's a godsend? If you don't call this Providence, what is? Are you going to take more than you really need? You know your *mechuton*? Have you taken a good look at that old maid of yours? You recollect the bridegroom? Well, the *mechuton* will be kind and mild as milk. The bridegroom will be a 'silken son-in-law,' the ugly old maid, a young wife—fool! God and men will envy you . . ." And he, Berel, lost his head, his thoughts flew hither and thither, like frightened birds, and—he no longer knew which of the two voices was that of the Good Inclination, and—

No one saw him leave Moisheh Chalfon's house.

And still his hand remains suspended in mid-air, still it does not fall against his breast, and there is a cold perspiration on his brow.

Berel started, as though out of his sleep. He had noticed that people were beginning to eye him as he stood with his hand held at a distance from his person. He hastily rattled through "For the sin, . . ." concluded the Eighteen Benedictions, and went home.

At home, he didn't dawdle, he only washed his hands, recited "Who bringest forth bread," and that was all. The food stuck in his throat, he said grace, returned to Shool, put on the Tallis, and started to intone tunefully the Prayer of Expiation.

2.

The lighted wax-candles, the last rays of the sun stealing in through the windows of the house-of-study, the congregation entirely robed in white and en-

folded in the prayer-scarfs, the intense seriousness depicted on all faces, the hum of voices, and the bitter weeping that penetrated from the women's gallery, all this suited Berel's mood, his contrite heart. Berel had recited the Prayer of Expiation with deep feeling; tears poured from his eyes, his own broken voice went right through his heart, every word found an echo there, and he felt it in every limb. Berel stood before God like a little child before its parents: he wept and told all that was in his heavily-laden heart, the full tale of his cares and troubles. Berel was pleased with himself, he felt that he was not saying the words anyhow, just rolling them off his tongue, but he was really performing an act of penitence with his whole heart. He felt remorse for his sins, and God is a God of compassion and mercy, who will certainly pardon him.

"Therefore is my heart sad," began Berel, "that the sin which a man commits against his neighbor cannot be atoned for even on the Day of Atonement, unless he asks his neighbor's forgiveness . . . therefore is my heart broken and my limbs tremble, because even the day of my death cannot atone for this sin."

Berel began to recite this in pleasing, artistic fashion, weeping and whimpering like a spoiled child, and drawling out the words, when it grew dark before his eyes. Berel had suddenly become aware that he was in the position of one about to go in through an open door. He advances, he must enter, it is a question of life and death. And without any warning, just as he is stepping across the threshold, the door is shut from within with a terrible bang, and he remains standing outside.

And he has read this in the Prayer of Expiation? With fear and fluttering he reads it over again, looking narrowly at every word—a cold sweat covers him—the words prick him like pins. Are these two verses his pitiless judges, are they the expression of his sentence? Is he already condemned? "Ay, ay, you are guilty," flicker the two verses on the page before him, and prayer and tears are no longer of any avail. His heart cried to God: "Have pity, merciful Father! A grown-up girl—what am I to do with her? And his father wanted to break off the engagement. As soon as

I have earned the money, I will give it back . . ." But he knew all the time that these were useless subterfuges; the Lord of the Universe can only pardon the sin committed against Himself, the sin committed against man cannot be atoned for even on the Day of Atonement!

Berel took another look at the Prayer of Expiation. The words, "unless he asks his neighbor's forgiveness," danced before his eyes. A ray of hope crept into his despairing heart. One way is left open to him: he can confess to Moisheh Chalfon! But the hope was quickly extinguished. Is that a small matter? What of my honor, my good name? And what of the match? "Mercy, O Father," he cried, "have mercy!"

Berel proceeded no further with the Prayer of Expiation. Sunk in his sad reflections, he has forgotten where he is in the world. The congregation has finished the Prayer of Expiation, and is ready for Kol Nidré. The cantor is at his post at the reading-desk on the platform, two of the principals, well-to-do Jews, with Torahs in their hands, on each side of him. One of them is Moisheh Chalfon. There is a deep silence in the building. The very last rays of the sun are slanting in through the window, and mingling with the flames of the wax-candles. . . .

"With the consent of the All-Present and with the consent of this congregation, we give leave to pray with them that have transgressed," startled Berel's ears. It was Moisheh Chalfon's voice. The voice was low, sweet, and sad. Berel gave a side glance at where Moisheh Chalfon was standing, and it seemed to him that Moisheh Chalfon was doing the same to him, only Moisheh Chalfon was looking not into his eyes, but deep into his heart, and there reading the word Thief! And Moisheh Chalfon is permitting the people to pray together with him, Berel the thief!

"Mercy, mercy, compassionate God!" cried Berel's heart in its despair.

3.

They had concluded Maariv, recited the first four chapters of the Psalms and the Song of Unity, and the people went home, to lay in new strength for the morrow.

There remained only a few, who spent the greater part of the night repeating

Psalms, intoning the Mishnah, and so on. Berel also stayed the night in the house-of-study. He sat down in a corner, in robe and Tallis, and began reciting Psalms until overtaken by sleep. At first he resisted, he took a nice pinch of snuff, rubbed his eyes, collected his thoughts, but it was useless. The covers of the book of Psalms seemed to have been greased, for they continually slipped from his grasp. Gradually he slid from the bench onto the floor; the Psalter slipped finally from between his fingers, his head dropped, and he fell asleep . . .

And Berel had a dream:

Yom Kippur, and yet there is a fair in the town, the kind of fair one calls an "earthquake," a fair such as Berel does not remember having seen these many years, so crowded is it with men and merchandise. Berel is all astonishment and curiosity: how is it possible for Jews to busy themselves with commerce on Yom Kippur? on such a holy day? Perhaps it is all a dream? thought Berel in his sleep. But no, it is no dream! "Here I am strolling round the fair, wide awake . . ." Meanwhile he was watching a peasant with a horse, and he liked the look of the horse so much that he bought it and mounted it. And he looked at it from where he sat astride, and saw the horse was a horse, but at the selfsame time it was Moisheh Chalfon as well. Berel wondered: how is it possible for it to be at once a horse and a man? But his own eyes told him it was so. He wanted to dismount, but the horse bears him to a shop. Here he climbed down and asked for a pound of sugar. Berel kept his eyes on the scales, and—a fresh surprise! Where they should have been weighing sugar, they were weighing his good and bad deeds. And the two scales were nearly equally laden, and swung up and down in the air . . .

Suddenly they threw a sheet of paper into the scale that held his bad deeds. Berel looked to see—it was the hundred-ruble-note which he had appropriated at Moisheh Chalfon's! But it was now much larger, bordered with black, and the letters and numbers were red as fire. The piece of paper was frightfully heavy, it was all two men could do to carry it to the weighing-machine, and when they had thrown it with all their might onto the scale, something snapped, and the scale went down, down, down . . .

At that moment a man sleeping at Berel's head stretched out a foot, and gave Berel a kick in the head. Berel awoke.

Not far from him sat a grey-haired old Jew, huddled together, enfolded in a Tallis and robe, repeating Psalms with a melancholy chant and a broken, quavering voice.

Berel caught the words:

"Mark the perfect man, and behold the upright:

For the end of that man is peace.

But the transgressors shall be destroyed together:

The latter end of the wicked shall be cut off . . ."

Berel looked round in a fright: Where is he? He had quite forgotten that he had remained for the night in the house-of-study. He gazed round with sleepy eyes, and they fell on some white heaps wrapped in robes and prayer-scarfs, while from their midst came the low, hoarse, tearful voices of two or three men who had not gone to sleep and were repeating Psalms. Many of the candles were already sputtering, the wax was melting into the sand, the flames rose and fell, and rose again, flaring brightly.

And the pale moon looked in at the windows, and poured her silvery light over the fantastic scene.

Berel grew icy cold, and a dreadful shuddering went through his limbs.

He had not yet remembered that he was spending the night in the house-of-study.

He imagined that he was dead, and astray in limbo. The white heaps which he sees are graves, actual graves, and there among the graves sit a few sinful souls, and bewail and lament their transgressions. And he, Berel, cannot even weep, he is a fallen one, lost forever—he is condemned to wander, to roam everlastingly among the graves.

By degrees, however, he collected his wits.

Only then he remembered his fearful dream.

"No," he decided, "I have lived till now without the hundred rubles, and I will continue to live without them. If the Lord of the Universe wishes to help me, he will do so without them too. My soul and my portion of the world-to-come are dearer to me. Only let Moisheh

Chalfon come in to pray, I will tell him the whole truth and avert misfortune."

This decision gave him courage, he washed his hands, and sat down again to the Psalms. Every few minutes he glanced at the window, to see if it were not dawning, and if Reb Moisheh Chalfon were not coming along to Shool.

The day broke

With the first sunbeams Berel's fears and terrors began little by little to dissipate and diminish. His resolve to restore the hundred rubles weakened considerably.

"If I don't confess," thought Berel, wrestling in spirit with temptation, "I risk my world-to-come . . . If I do confess, what will my Chantzeh-Leah say to it? *He* writes, either the wedding takes place, or the contract is dissolved! What is to be done? Help! What is to be done?"

The people began to gather in the Shool. The reader of the Morning Service intoned "He is Lord of the Universe" to the special Yom Kippur tune, a few householders and young men supported him, and Berel heard through it all only, Help! What is to be done?

And suddenly he beheld Moisheh Chalfon.

Berel quickly rose from his place, he

wanted to make a rush at Moisheh Chalfon. But after all, he remained where he was, and sat down again.

"I must first think it over, and discuss it with my Chantzeh-Leah," was Berel's decision.

4.

Berel stood up to pray with the congregation. He was again wishful to pray with fervor, to collect his thoughts, and attend to the meaning of the words, but try as he would, he couldn't! Quite other things came into his head: a dream, a fair, a horse, Moisheh Chalfon, Chantzeh-Leah, oats, barley, *this* world and the next—they were all mixed up in his mind.

Berel was very dissatisfied with himself. He finished the Morning Prayer, stood through the Additional Service, and proceeded to devour the long Piyyutim.

The question, "What is to be done?" left him no peace, and he was really reciting the Piyyutim to try and stupefy himself, to dull his brain.

So it went on till U-Nesannah Toikef. The cantor sat down for a minute to rest, and unbuttoned his shroud. From the women's gallery came a sound of

[Continued on page 43]

CREEPING OUT

By BORIS SMOLAR

NOW that the war is over and demobilization of the Armed Forces is in process, various phoney, crackpot and anti-Semitic organizations are resorting to many devices to exercise influence on veteran groups. Anti-Jewish propaganda and fear of unemployment are among the baits used by the pro-Fascists. The Ku Klux Klan is contacting ex-servicemen. The Protestant War Veterans, a creation of anti-Semitic Edward James Smythe, is being revived. The American Order of Patriots, with its slogan "Gentiles Only," is becoming active. Other anti-Semitic groups which were dormant during the war because of their pro-Fascist records are also beginning to come into the open. The *Gentile News* is reprinting the notorious "Protocols of the Elders of Zion," and lauds the efforts of "over 300 nationalist groups." One of the tricks now used by anti-Semites is the dissemination of a letter allegedly sent out by the Synagogue Council of

America asking Jews to sign a pledge that they "will be honest in all business and private transactions." The letter pretends to be in the interest of Jewish welfare, but at the same time it promotes the idea that all Jews should leave the United States and go to Palestine within three years. . . . It slyly suggests that Jews themselves admit that their co-religionists are crooked and intolerant of their non-Jewish fellow citizens. Needless to say, the Synagogue Council of America, whose correct address is given in the letter, has nothing to do with the letter. And—believe it or not—there are anti-Semites in the United States who are now spreading the theory that Hitler was nothing but a secret Jewish agent. One of them is Carl Mote, who makes this assertion in a booklet just published, which also asserts that Roosevelt was part Jewish and that Churchill is part Jewish.

IN August an overseas Jewish Chaplain's thoughts turn to Rosh Hashonah. I am determined that our High Holiday services this year shall serve as a fitting welcome, and a significant source of inspiration to our many comrades. A large service requires much preparation, as a multitude of details must be borne in mind. We must secure a place capable of housing many hundreds, perhaps thousands of Jewish G.I's. We must obtain an adequate supply of books, a Shofar, a Sefer Torah. I hope that the supplies sent by the J.W.B. will arrive in ample time (though may I confess that I do sometimes surrender to nervous tremors). Rosh Hashonah here means arranging transportation for Jewish soldiers stationed at some distance from the Chapel. A native seamstress is already at work on my "kittel." My "diocese" is exceedingly large and it is my duty and privilege to fill the Jewish needs of many outfits. I am greatly uplifted by the knowledge that this year when I recite together with my uniformed congregation the prayer "and iniquity shall close her mouth, and all wickedness shall be wholly consumed like smoke, when Thou makest the dominion of arrogance to pass away from the earth," our words will be instinct with vivid and immediate meaning for us here, as for you at home.

* * *

I feel that the greatest service which the Jewish Chaplain in the Army and Navy is rendering is in enabling our young men to store up a harvest of pleasant experiences, and associations with matters Jewish. All, certainly many of them, have at one time or another been exposed to distasteful and distressing incidents consequent upon their Jewishness. The incalculable Jewish tragedy in Europe, the tensions and frictions at home and in the barracks, the occasional upsurge of insecurity or pessimism—have too often been co-extensive with Jewish living for great numbers. How many, on the other hand, have had the opportunity of having Jewishness spell joy, fellowship, relaxation, instruction and release? Our boys overseas do have experiences which bring them closer to the privileges and compensations which Judaism holds out to the faithful. My lads here drop in almost nightly to my office in the Chapel. They write their

CHAPLAIN IN THE PHILIPPINES

A LETTER FROM CHAPLAIN MORRIS ADLER

letters here. They come to ask that I indite a Yiddish letter in their behalf, or for help in deciphering a letter that came from *Bube*. They come to engage in a discussion into which they seek to draw in the Chaplain (who on such occasions prefers to remain in the background, contenting himself with an occasional interpollation). They bring to the Rabbi their perplexities and personal problems. To him they unburden themselves freely of those repressions, frustrations and anxieties which the life military, and separation from home, inevitably bring about. They borrow magazines and books. They come to "requisition" a can of gefilte fish, stationery, or an air-mail stamp. They ask to hear the few Jewish records I have, which I play for them on the phonograph sent to me by the Utica (N. Y.) Jewish Community. They arrange to meet their "dates" (charming nurses, attractive Wacs, chic Red Cross workers) in or near the Chapel. They bring to the Chaplain their "gripes" against their sergeant or other superiors. The Chapel serves as the center around which much of the extra-military life of our Jewish soldiers revolves. The services are completely theirs, for they come not as guests to a Synagogue built for them by their elders, but as partners in a co-operative endeavor. Many come to "Shool" voluntarily for the first time in their lives.

The Chaplain here does not wish to, nor can he, withdraw to the Arctic climate of a remote, ivory pulpit. The rabbi in the Army can honestly re-echo the words of the Shunamite woman in the Biblical narrative, "I dwell in the midst of my people." The Chaplain shares fully in the life of his congregants, endures the same hardships, reacts to the same longings and needs, and knows their problems as only he can who experiences them in his own life. Nor is the Chaplain permitted to retire to cloistered privacy, once the services are concluded. The lads see him about the base. They meet him in the "chow-line," at the movie, in the P-X, and under the shower. They know that he is a buddy, awaiting "rotation" and praying for his return home, "sweating it out," in the expressive G.I. phrase,

together with them. Every hard-working Chaplain has been rewarded with such expressions by men as "You are the first rabbi I ever spoke to, as man to man . . . Why did I never enjoy services before? . . . Why was not Judaism presented in this way back home? . . . You certainly have given me a new outlook . . . I now have a better idea of how to bring up my child Jewishly."

They manifest their delight in the newly-discovered fellowship and sense of belonging which Judaism has here stimulated for them, in many ways. Our Friday evening services are well attended even on those nights when U.S.O. shows are presented at the playhouse. They contribute their personal packages of edibles received from home to our communal collations (a GI version of life in a Palestine Yibbutz). They besiege the Chaplain with requests that he add yet another class, discussion group or "shmoos" session to his already overcrowded schedule. They pitch in and willingly assume "K.P." duties at little snacks which the Chaplain occasionally arranges.

It is too early, and not easy, to estimate the enduring character of these impressions and influences upon the average Jewish lad. I fear that there has been too much complacent and exaggerated talk about a revival of Judaism in the Army. I am certain, however, that there will be left, in many young minds, a wholesome deposit of satisfying memories and associations. That, it seems to me, is a valuable step forward in developing a proper relationship between young Jews and Jewish life. Will our civilian communities have the wisdom to build higher on the foundations, which in many instances we have succeeded in establishing?

I continue my peregrinations in the earthquakish little volcano we call "jeep." Several times during the month I was bent on sad missions which stamped my spirit with melancholy for

[Continued on page 41]

BEFORE commencing this brief study of the laws of the Jewish festivals, it is necessary to state the sources of our Jewish status and mode of life. It is understood that the primary source of our religious laws and observances are the Holy Scriptures, principally the Pentateuch, the Five Books of Moses. Based on this Scriptural law, are the amplifications and interpretations of the Tanaitic Rabbis who flourished in the years 100 B.C.E. to 200 C.E. and whose studies were eventually crystallized in the Mishna of R. Judah, the Prince. The discussions and opinions of the Tanaim of the Mishna and of other cognate sources were later dissected and analyzed by the Amoraic Rabbis of Palestine and Babylonia. The views and opinions and statements of these later Rabbis constitute the Palestinian and Babylonian Talmudim. Because of political conditions and the many difficulties of style and language, the Palestinian Talmud was not studied to any great extent in later schools. The close of the period of composition of the Babylonian Talmud was about 300 C.E. Babylonia, however, where active Jewish life continued for a great many years, remained the center of Judaism till about the middle of the 11th century. Consequently, the Babylonian Talmud, completed approximately in the year 450 C.E., became the supreme textbook of studies for subsequent generations.

Gradually, new centers of Jewish life and Jewish learning were established elsewhere, in North Africa, Spain, Italy, France and Germany, so that because of this new development, and because of unfavorable conditions in Babylonia, the hegemony of the Babylonian academies ceased to exist, especially after the death of Hai Gaon, the last of the great Gaonim, or leaders, of the Babylonian schools. However, wherever the Jew migrated, he carried with him the study of the Babylonian Talmud, and, to a lesser degree, the Palestinian Talmud.

It became evident that the rambling style of the Talmud could not be used as a code of law, and various attempts were made at compendia and epitomes. Of such compendia, the best known are the work of R. Isaac Alfassi, known as the Rif (Morocco and Spain, 1013-1103), and of R. Asher ben Jehiel, known as the Rosh (Germany and Spain, 1250-1327). These works, besides the text,

rendered decisions in regard to discussions in the Talmud, and thus indicated the accepted law.

More useful, however, to the average layman were the codes, text-books of accepted practice, of which the three outstanding are the Mishnah Torah, or Yad Hachazakah, of R. Moses Maimonides (Spain and Egypt, 1135-1204), the Tur of R. Jacob b. Asher (Germany and Spain, 1269-1343), and the Schulchan Aruch, of R. Joseph Caro (Spain and Palestine, 1488-1575) with the comments of R. Moses Isserles (Cracow, 1525-1572).

The code of Maimonides, written in a lucid Hebrew style, covers the entire Rabbinic law, including even subjects of no practical value under the conditions prevailing in the Diaspora. No sources are given, and all other views and opinions are omitted. Only the accepted law according to his understanding is stated. The Tur, on the other hand, codifies only laws in practice in the Diaspora. He quotes many older authorities and, in general, bases his conclusions on the decision of Alfassi, Maimonides and his father, the Rosh. It is to be noted that the Rosh practically introduced into Spain the studies and researches of the Franco-German scholars. Consequently, we find frequent mention of the opinions of French and German scholars, Rashi and his successors in the Tur. R. Joseph Caro, in the Shulchan Aruch, like R. Jacob b. Asher, applies himself to the requirements of the observant Jew of his time and of subsequent generations. However, like Maimonides he omits other views and discussions and limits himself to a succinct statement of the law as he sees it.

After this introduction to the sources of our religious observances, we may take up briefly the laws of the Jewish festivals. These laws differ in a number of respects from the laws of the Sabbath. Firstly, they differ in the severity

An Authority Explains the Laws You Know and Many You Haven't Heard of

THE HOLYDAY LAWS

By DR. E. N. RABINOWITZ

of the penalties for infractions, which are on a graduated scale—the Sabbath, the Day of Atonement, the festivals. In regard to the most severe of the punishments, for the Sabbath-breakers, we are told in Exodus 31, 13: "Ye shall keep the Sabbath for it is holy unto you, everyone who defileth it shall be put to death." And in the next verse, "Who-soever doeth any work on the Sabbath, shall surely be put to death."

A lesser degree of punishment is meted out to one who labors on the Day of Atonement. Says Maimonides, "It is a positive commandment to cease from work on the tenth day of the seventh month (Day of Atonement) as it is said 'it shall be unto you a Sabbath of rest.' To what penalty is he liable for the performance of work? If done willingly and presumptuously he is subject to divine punishment, but if he acts unwillingly and in error he must offer a fixed sum offering."

Least severe is the punishment for one who works on the festivals. What are included in these holydays? Maimonides enumerates them as the first and seventh day of Passover, first and eighth day of Succoth, Shabuoth and Rosh Hashonah. This, of course, is according to the biblical injunction. Actually, in the Diaspora, it is the first, second, seventh and eighth day of Passover, the first, second, eighth and ninth day of Succoth, two days of Shabuoth, and two days of Rosh Hashonah. Again we quote from Maimonides: "Whoever ceases from labor on these days fulfills a positive decree, but he who performs any work . . . negates a positive commandment and transgresses a negative commandment, for it is said, 'Ye shall do no servile work.'" If work is done in the presence of witnesses and after due warning, the punishment is flagellation according to biblical law, as interpreted by Rabbinic tradition. There is also this distinction: one who performs

a number of kinds of prohibited manual labor on the Sabbath is penalized for each infraction separately, while during the above-mentioned festivals, he is liable to one inclusive punishment for all infractions, after due warning.

There is also another distinction between Sabbath and the Festivals, which may be laid down as a principle. A quotation from the Tur of R. Jacob ben Asher will amplify this point: "All work prohibited on the Sabbath is also prohibited on the Festivals with the exception of work in connection with the preparation of food, as it is written, 'Save that which every man must eat that only may be done of you' (Ex. 12, 16). It is further said in the Mishna, 'A Festival day differs from the Sabbath only in the preparation of necessary food' (Megillah I, 5), which is permitted on the Festival." This means it is permissible to knead, bake, slaughter, cook and do other necessary work for the preparation of food. Even certain preliminaries for the preparation of food are permitted, as the *Shulchan Aruch* puts it, everything is permitted provided it cannot be done on the day before the holiday. Igniting a fire and moving objects from one premises to another, or carrying an object on a public road, though in the category of the thirty-nine forms of labor prohibited on the Sabbath, are permitted during the holiday because they are necessary for the essential preparation of food. This permission is an exception because it is extended to include even when not concerned with the preparation of food. The laws in regard to the holydays apply equally to both days of the festival.

Food is to be prepared only for the day it is to be used. However, food left over from the first day of the festival may be used on the second day. But it is not permitted to cook, bake, etc., on the second day of the festival, if it happens to fall on a Friday, for the Sabbath immediately following. But there is a way of getting around this prohibition by what is known as an Erub, that is, a symbolical act by which the legal fiction of continuity is established. There are a variety of Erubin, and a whole tractate of the Talmud is devoted to this problem. Here we are dealing with what is known as Erub Tavshilim. The word Tavshilim, plural of Tavshil, means a prepared dish, or cooked food. A dish is

prepared on the day before the festival, on Wednesday, consisting of meat or fish or eggs or anything eaten with bread. This dish is laid away and kept through the two days of the festival until the end of the Sabbath. By this legal fiction all the cooking for the Sabbath done on Friday is merely a continuation of the food preparation begun on Wednesday. A fixed benediction is recited when the Erub is put aside and the following statement is recited: "through this Erub it is permitted to us to bake and to cook, to preserve the food in a warm condition, to light the candles and to perform all the necessities of the day from the Festival to the Sabbath." It is of course not allowable to prepare food on a holiday for a week-day. Left-overs may be used on week-days.

Though it is permitted to build a fire on the festival it is not permitted to extinguish the fire, either by blowing on it, as in the case of the light of a candle, or by covering the flame. It is not permitted to heat water for a bath, but hot water from the day before may be used. Heating water to wash one's hands and face is allowed. It is not allowed to create a fire through friction, as was done before the invention of matches, or by the flint method, or by the use of a sun-glass or by any method of abrasion. Nor is it permitted to chop the wood to start the fire. However, we may slice faggots from a large piece of wood to start the fire and add larger pieces gradually. The faggots are lighted from some flame or embers left over from before. This, of course, is indicative of primitive conditions which no longer exist. Smoking tobacco is not universally indulged in during the Jewish holydays. One who is strictly observant must be careful to light his cigarette or whatever it is he is smoking so as to comply with the above rules, and under no circumstances to extinguish the burning cigarette.

It has been stated above that slaughtering, and part of the necessary preliminary requirements for the preparation of food, is permitted on the holydays. Nevertheless, when a fowl, or a domestic animal such as a deer or an antelope is slaughtered and its blood is to be covered, there must be ready loose soil, obtained before the holiday, to cover the blood in accordance with the biblical regulation, "he shall even pour out the

blood, thereof, and cover it with dust." Only necessary work may be performed on the holyday, in accordance with the following ruling: A fowl may be stuffed with a filling prior to the roasting, but if it is necessary to sew up the opening, the needle must be threaded on the day before the holyday; and if there is more thread than necessary it must not be torn off or cut by knife or scissors, but severed by burning over a flame.

Buying or selling, in the ordinary sense of the word is, of course, prohibited. It is best to order whatever one needs before the festival. Yet, when there happens to be a shortage, either through miscalculation or other cause, one may go to the merchant to satisfy his needs. There must, however, be no mention of weight, measure, or price. Nor is the seller, a Jew, allowed to put the merchandise on a scale, but must estimate the quantity according to his experience. The reckoning must be made after the holyday.

There are many objects that may not be touched or handled during the Sabbath or holydays under the term "Muktzeh," which means that which cannot be considered fit or usable for the Sabbath or holydays. There are various kinds of "Muktzeh." An object which has been used for idolatrous purposes may not be touched or handled on Sabbath or the festivals. The candlestick may not be handled whether the candles are lighted or extinguished. Objects that cannot be used on the Sabbath or holydays for normal work, as the plow or hammer or saw, may not be touched or handled on those days. Another form of "Muktzeh" is what is known as "Nolad." "Nolad" means to be born, to come into existence, and is from the word "Yolad," to beget, to give birth. An egg laid on a festival day may not be eaten or handled on that day but may be saved for the next day. Fruit fallen from a tree on the holyday may not be eaten that day. The same rule applies wherever some form of food comes into being on the festival.

All practices applying to the first day of the festival apply also to the second day. There is one exception. If someone dies on the first day, all hard labor, as digging the grave and preparing the coffin, etc., must be done by a non-Jew.

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NEWS OF THE MONTH

PRESIDENT Truman's statement on Palestine advocating the admission of as many Jews from Europe as possible to the Jewish National Home and presenting the United States policy as favoring the establishment of a Jewish state in Palestine if this can be peaceably achieved, is commented upon favorably by leading American newspapers.

Expressing its gratification at President Truman's recent statement, the Jewish Agency issued a statement emphasizing that it will not be necessary for the United States to send large military forces to maintain order in Palestine. The Jewish Agency also asked that it be allowed to participate in all discussions and negotiations concerning the future of Palestine.

The Presidential statement has evoked a great deal of interest in British circles.

In Cairo, Premier Hamdi Pachaji, of Iraq, commenting on the American policy, declared that "Palestine is an Arab country and will remain Arab despite all the efforts of the Zionists."

Simultaneously, former Egyptian Premier Nahas Pasha released a statement declaring that "Palestine is an Arab nation and its problem concerns all Arabs. In view of the new attitude of the Zionists," he continued, "the Arab League council must meet and take decisive measures."

These two statements follow on the heels of a "warning" by Azzam Bey, secretary general of the Arab League, that a "holy war" between the Moslem and Christian worlds may break out if Palestine is re-opened to large-scale Jewish immigration. The general secretary called attention to the fact that the United States had promised that it would consult the member nations of the Arab League before attempting any settlement of the Palestine question. He revealed that the U. S. Minister in Cairo, Pinkney Tuck, had delivered to him the official text of the statement which President Truman made with regard to Palestine.

RABBI Judah-Leib Fishman, leader of the Mizrachi, told a press conference in

Jerusalem that a statement at the World Zionist Conference by Dr. Chaim Weizmann, in which he declared that he has no faith in a Jewish State, led to the resignation of the Mizrachi from the World Zionist executive. (The resignation was withdrawn at the concluding session of the conference.)

Rabbi Fishman revealed that in London he signed an agreement with leaders of the Zionist-Revisionist organization the terms of which provide that the Revisionists will accept the Zionist Shekel

in order to rejoin the World Zionist movement and that they will also support the Mizrachi political demands. In return, the Mizrachi will support the Revisionist political policy and will attempt to secure a place for the Revisionists in the executive of the Jewish Agency and in the Zionist Actions Committee.

☆

DR. STEPHEN S. WISE, presiding at the opening session of the World Jewish Congress in London, pointed out that the Congress places itself unreservedly under the Zionist banner. At the same time, the Congress will work for the rebuilding of the life and dignity of the Jews in devastated countries, he said. He paid tribute to the late President Roosevelt, emphasizing his friendship for the Jews.

THE WORLD ZIONIST CONFERENCE

AFTER two weeks of deliberations, the World Zionist Conference closed in London with a proclamation endorsing the request submitted by the Jewish Agency to the British Government asking for an immediate decision on the establishment of Palestine as a Jewish State.

The conference adjourned with a stirring appeal by David Ben-Gurion, chairman of the executive of the Jewish Agency, to bend all efforts "to end the Jewish tragedy and build a Jewish State." While a number of matters arising out of the conference were referred for decision to the Zionist Actions Committee, the conference in its proclamation emphasized that, in addition to demanding an immediate decision from the British Government on the demand for a Jewish State, the following were requested:

1. The Jewish Agency for Palestine should be vested with authority to bring into Palestine as many Jews as possible and to develop the resources of the country.

2. An international loan should be granted to the Jewish Agency for the transfer of the first 1,000,000 Jews from Europe to Palestine.

3. Reparations in kind should be exacted from Germany to Jews for the rebuilding of Palestine; all German real estate in Palestine should be used for the

settlement of European Jews.

4. International facilities should be arranged for the exit and transport of all Jews in European countries who may wish to emigrate to Palestine.

A resolution offered by leaders of the Hashomer Hatzair that Palestine be established as an Arab-Jewish State with a Jewish majority was rejected by the conference. Another resolution, offered by the Jewish State Party stating that the whole world condemns the Arab opposition to the establishment of a Jewish State and urging an exchange of Jews in the Middle East for Arabs in Palestine, was similarly rejected.

The Zionist Actions Committee appointed a special commission of five to go into the legal details of proposed changes in the composition of the world Zionist executive with a view to having Dr. Abba Hillel Silver and Dr. Stephen S. Wise included in the executive as full-fledged members.

At the closing session of the World Zionist Conference, Dr. Silver emphasized in a stirring speech that the next twelve months are crucial in Jewish history.

A political manifesto was issued by the Conference following the adoption of a \$24,000,000 budget and the passing of a resolution empowering the World Zionist executive to raise additional loans for Zionist activities.

SOMETHING of a sensation was created by an interview with Dr. Julian Morgenstern, appearing in the *Jewish Post*, in which the head of the Hebrew Union College, long known as an opponent of political Zionism, declared that not only is he not terrified by the prospect of a Jewish state in Palestine, but that he "would not be disturbed, even pleased a little bit, by a Jewish Commonwealth."

In the interview, given to Gabriel Cohen, editor of the *Jewish Post*, Dr. Morgenstern admits that he was at one time very strongly anti-Zionist, but has undergone a change of opinion and is now a non-Zionist with "a sympathetic understanding and appreciation of Zionism." His annual message at the opening of the new term of Hebrew Union College next month would be devoted to this subject, he said.

Speaking about the policies of American Zionists, Dr. Morgenstern is reported to have expressed opposition to their emphasis on Jewish nationalism in this country. He sees in the emphasis on Palestine the imperilling of the normal development of a strictly American Judaism. "If our American Judaism which we are in the process of building is based on a program of Jewish nationalism,

then as a corollary it must be destructive for the Jewish community of America," he said. "I am intensely opposed to centering everything in American Jewish life on nationalism and I regard it as exceedingly dangerous, for it runs contrary to the fundamental principles of Americanism and American institutions."

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THREE Nazis were sentenced to death by the Vienna Peoples Court, in the first war criminal trial in Austria, for murdering 102 Hungarian Jews while transferring them from one concentration camp to another near Vienna. A fourth was sentenced to eight years at hard labor.

In pronouncing the death sentence, the presiding judge characterized the condemned men as "bloodthirsty brutes whose mentality is the best index to the Nazi character." He said that all Nazis whose participation in the mass-murder of Jews could be shown would be brought to justice.

THE delegation of Jews from Rumania which was expected to participate in the special conference of the World Jewish Congress in London will not do so. Information received from Bucharest indicated that the delegation was not permitted to leave Rumania.

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SEVEN Jews were arrested in the settlement of Naharia, charged with illegally entering the country from Syria. One of the arrested is a Syrian Jew, the others are from Iraq.

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THE Regent of Iraq was asked by the Husseini Party in Palestine to intervene with the British Government for the return of the Jerusalem ex-Mufti and other Arab leaders exiled from Palestine. A similar request was cabled also to the ministers of Arab countries in London.

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EIGHTEEN men and two women were arrested during a raid by the police on a Jewish settlement near Haifa. The police found considerable quantities of arms and explosives hidden in the settlement.

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PRESENT economic conditions in Palestine are such as to assure the rapid absorption by it of at least a million Jews in the early future, Rabbi James Heller, national chairman of the United Pales-

tine Appeal, declared following his return from a visit to Palestine.

Dr. Heller visited fifty of Palestine's agricultural settlements and every major city and town in the country. He was deeply impressed by the "miraculous transformation of the country, whose grandeur of achievement is all the more recognizable as Jewish accomplishments are contrasted with sections of the country which have been neglected for centuries." He also attended the World Zionist Conference in London as an American delegate.

☆

JACOB MILCH, well-known Jewish writer and former editor of the Jewish literary monthly *Di Zukunft*, died at his home in New York after a brief illness. He was 79 years old. Born in Warsaw, he came to the United States fifty-four years ago, and was active in Jewish literary and labor circles.

☆

A CHRISTIAN-JEWISH Committee for the rescue of Jewish children and their rehabilitation in Palestine was formed in Boston under the name of "Children to Palestine." The committee is working in co-operation with the national Youth Aliyah commission of the Hadassah.

Among those participating in the work of the committees are Rev. James Doyle, head of the Catholic Charities in Boston, and Mrs. Vincent Green, head of the Catholic Women's Clubs, as well as other prominent Catholic laymen. Also on the committee are Bishop G. Bromley Oxnam and other leaders of the Protestant community. Honorary Chairman is United States Senator Leverett Saltonstall.

☆

THE Zionist movement has been declared illegal by the Soviet authorities in Carpatho-Russia, the part of Czechoslovakia which was transferred to the Soviet Ukraine.

Children's schools maintained by Zionist groups in Carpatho-Ukraine were closed. These measures, it was learned from sources close to the Soviet Embassy in Prague, are due to the fact that a considerable part of the Zionist movement is considered to be "anti-Soviet and reactionary" by the local Soviet authorities.

☆

THE first contact between the Jews of Hungary and the United States was established when a correspondent of the

"Blessed" Baruch

BERNARD BARUCH, now seventy-five, considers the problem of "human demobilization" more important than anything else facing the country at the present time. Interviewed on his birthday at his home at Sands Point, L. I., he said he was convinced that it would be possible for the United States to have a long period of post-war prosperity "if we use the brains God gave us."

Mr. Baruch emphasized that he believes that the political and economic system of the United States "is the best in the world." The vogue of collectivism he ascribed to "political emotionalism." He was not concerned, however, for the American people, who, he thought, would never consent to be collectivized. At the same time he saw no need of the American and Russian systems coming into collision. "Both," he said, "could survive according to national preference, only our way is still the best for us." Russia and America could remain friends and must do so, Mr. Baruch declared.

Jewish Service Club in Hitler's Brunswick Home

FIELD MARSHALL Bernard Montgomery, commander of the British Armed Forces in Germany, was one of the first visitors to a Jewish Service Club in Brunswick, Germany, occupying a building which was formerly Hitler's residence, the London newspapers report.

The British commander presented the Jewish club with a Union Jack, which is now flying beside the Blue-White Jewish flag. The club is open to all men of the armed services and serves refreshments to 3,000 persons daily. Its secretary, a Jewish social worker from London, is quartered in the bedroom where Hitler slept when in Brunswick.

Jewish Telegraphic Agency, accredited to the U. S. Armed Forces, was permitted to enter Budapest and make a survey of the Jewish situation.

"Budapest is now the largest Jewish city of Europe," the correspondent was told by Louis Stockler, president of the local Jewish community. "There are almost 120,000 Jews now in the city, which is about half the number here before the war. Elsewhere in Hungary there are another 40,000 to 50,000 Jews. Roughly speaking, one-fifth of the nearly million Jews who lived in Hungary before the German occupation survive.

Religious freedom has been restored under the provisional government, and Jewish services are attended by large numbers. The synagogue in Dohany Street escaped with minor damages, and adjoining buildings of the Jewish community are in use. Decrees for the restoration of confiscated Jewish property have been issued by the government.

☆
MORE than 20,000 Jewish refugees from Germany and Poland interned by the Japanese in Hongkew section, Shanghai, will be liberated when the surrender of Japan is announced, it was stated in Bern, Switzerland, by leaders of Jewish relief organizations.

☆
A YIDDISH broadcast from Warsaw reported that 75,000 Polish Jews were found in the German concentration camps after the fall of the Nazi regime.

☆
LEADERS of the Pan-Arab League will shortly hold a special conference to dis-

cuss the Palestine question in connection with the new political developments in England, the Madrid radio reported in its broadcast in Arabic. The conference will take place in Cairo, the broadcast said.

☆
THE French Telegraphic Agency reported from Palestine that Saudi Arabia asked the American-Arabian Oil Company to establish the terminus of its oil pipeline not in Haifa, but in Gaza, "because the Saudi Arabian Government objects to the pipeline crossing into Jewish territory."

☆
THE London press carries a report from Berlin stating that surviving German Jews are finding it difficult to obtain work in the American-held zone in Berlin because many in posts of authority to provide work are anti-Semitic followers of the Nazis.

Estimating that there are about 6,000 Jews in Berlin, the report says that the liberated German Jews have so far benefited little from the revocation of the Nazi anti-Jewish laws. Though the Jews have been undernourished and tortured under the Nazi regime, they are classified as Germans, not as "victims of Nazism," and are treated as Germans and not as displaced persons, who are able to obtain better rations than the Germans, the report says.

☆
A HISTORY of the Jews of Canada, the first of its kind, has been published. The

author is Benjamin Goodman Sack, co-editor of the *Jewish Daily Eagle*.

The volume goes back to the old French regime, showing the presence of the Jews in the colony despite the Old World legislation promulgated to keep them out of it. The author quotes a French historian to the effect that the Jewish Gradis family, of Bordeaux, had done more to keep Canada French than the monarch at Versailles.

☆
DR. CHAIM WEIZMANN, president of the Jewish Agency, will appear before the International War Crimes Commission to testify on the atrocities against Jews committed by the Axis.

It was at the initiative of Associate Justice Robert H. Jackson, who represents the U. S. A. Government at the commission, that Dr. Weizmann was asked to appear. Whether any other Jewish representatives will be asked to testify is not known as yet.

☆
PRESIDENT Edouard Benes of Czechoslovakia, in an exclusive interview with the correspondent of the Jewish Telegraphic Agency, admitted that anti-Jewish feelings were still active in Slovakia, where five Jews were reported killed recently by a mob in Presov, but held the Bohemo-Moravian section of Czechoslovakia is free of it.

Answering the question as to the fate of the Jews in Czechoslovakia as a national minority, Dr. Benes said: "I have always been a friend of Zionism. The

Unwillingness to Return to Native Lands No Bar to UNRRA Refugee Aid

DISPLACED persons who do not wish to return to their native lands will continue to receive relief from UNRRA "without discrimination as to race, religion or political beliefs," Herbert H. Lehman, director general of the United Nations Relief and Rehabilitation Administration, told a session of the UNRRA Council in London.

Mr. Lehman made his statement following the adoption by a plenary UNRRA session of a motion overriding the dissent of Russia, Poland, Yugoslavia and Czechoslovakia opposing any aid to war refugees who wish to remain stateless rather than to be repatriated to their

native lands. The motion was adopted by 28 to 4.

The dissenting four countries declared that they "reserved full rights," since they consider that the decision may result in an increase of those who do not wish to return to their homelands. The attitude of these four countries is explained by the fact that many fascists among the Poles, Slovaks and Russians prefer to remain stateless than return to their liberated homes. At the same time there are also many Jewish war refugees who refuse to be repatriated to their homes in Poland where anti-Semitism is still acute.

establishment of a Jewish Home in Palestine is a necessity for all nations, because anti-Semitism is a regrettable but practically inevitable social phenomenon. It will not vanish till the creation of a Jewish country granting citizenship to all Jewry."

☆

THE Bulgarian Government issued an order entrusting the Central Jewish Consistory in Sofia with the protection of the rights to property abandoned by Jews who fled from Bulgaria during the pro-Nazi regime.

☆

THE problem of restoring Jewish property in France to former owners who were deported by the Germans from the country during the occupation is becoming more and more complicated as many of the deportees are beginning to return to their homes.

The French newspaper *Aube*, which is not anti-Semitic and is also not linked up with the organization of Frenchmen who oppose the restoration of confiscated Jewish property, came out this week with a sharp protest against the expulsion of a Frenchman from his dwelling for the benefit of a Jew who is the legal owner of the place.

Featuring its protest on the front page, the French newspaper reports that the expelled Frenchman was a government official, a father of three children, who was assigned to service in Paris in 1943. He rented a house which before the war belonged to a Jewish couple who had left Paris at the outbreak of the war and did not come back under the German occupation. The house was then seized by the Commissariat for Jewish affairs which the Vichy government established and was sold. Now the Jewish owner has appeared with a court order rescinding the sale and authorizing the immediate expulsion of the tenant.

"Is it logical," the paper asks, "to expel without notice a family which was not cognizant with the conditions of the sale of the Jewish property?" The article draws special attention to the fact that the Jewish owner of the house was not even deported "but has been able to live normally during six years in the French province."

☆

THE Hebrew University reported that its laboratories will produce penicillin for

external use, under the supervision of Dr. Baruch Levin, son of the late Zionist leader, Shmarya Levin. Penicillin for internal use will not be produced by the Hebrew University laboratories because such production requires the establishment of a very costly plant.

☆

A REPORT that President Truman sent a message to Emir Abdullah, ruler of Transjordan, assuring him that no decision on Palestine will be taken by the Allies without consultation with representatives of Jews and Arabs, was broadcast by the Madrid radio in Arab language.

☆

THE fate of several thousand Italian Jews who were deported by the Germans from Italy in 1943 has now been established by a representative of the Intergovernmental Committee for Refugees, who toured the camps in Germany and Austria where Jews and others are being held for repatriation to their native lands.

All the Jews, brought in several transports from Italy to Germany, were later transported to the extermination camps in Oswiecim and Birkenau and executed in gas chambers there, eye-witnesses told the representative of the Intergovernmental Committee.

☆

THE British Military Court sentenced a Jewish settler to nine months' imprisonment on the charge of having in his possession a revolver with sixteen rounds of ammunition.

☆

A NEW Jewish settlement was established recently on Hanana land, near Negba, six kilometers from the Telaviv-Gaza highway. A hundred "Chaluzim," all of whom are refugees, will be settled there and ground will be allocated also to thirty men who are still serving in the British armed forces and the Jewish Brigade.

☆

Two Arab companies with a joint capital of \$6,000,000 will be formed by the Arab League for the purpose of buying back Arab land from Jews in Palestine, it was announced in Cairo. Half of the capital will be provided immediately by the governments of the Arab states which are members of the League.

☆

TITEL PETRESCU, president of the Social Democratic Party in Rumania, ap-

pealed to the British Labor Party to "realize the great idea of the old and righteous aspiration of the Jewish people" by establishing a Jewish State in Palestine.

☆

THE Commonwealth Treasury approved the transaction under which a building belonging to the Melbourne municipality was sold to the Zionist Federation of Australia.

The transaction, which took place six weeks ago, provoked protests on the part of certain elements adjoining the site of the structure. The approval by the Treasury Department of the contract settles the matter.

☆

THE Warsaw radio reported that a total of 20,245 Jews are now residing in Lodz. This number includes 10,826 Jews who were repatriated from concentration camps. The majority are being cared for by the provisional Jewish Welfare Committee.

☆

ANTI-JEWISH persecutions, or any crime committed in Axis countries

Poles to Settle in Palestine

A GROUP of Poles, adherents of the former Polish Government-in-Exile who are not willing to return to liberated Poland, started a drive here for funds to establish two Polish non-Jewish settlements, one of which is to be situated in Palestine and the other in Transjordan.

against Jews as such, on racial grounds, before and during the war, will come within the jurisdiction of the International Military Tribunal.

☆

SAUDI-ARABIA has received American lend-lease aid valued at \$12,000,000 with most of it given in silver coins, it was disclosed in Washington by the War Investigating Committee headed by Senator Mead of New York.

It was learned that the Standard Oil Co. of California, and the Texas Company, are now fully prepared to finance and build the trans-Arabian pipe line to tap the petroleum resources which they have been jointly developing in Saudi-Arabia. It is possible that Haifa and Jaffa will be the terminals for the new pipe line, it was indicated.

BROOKLYN JEWISH CENTER ACTIVITIES

Greetings to the Center Membership

THE approach of the Jewish New Year affords us the opportunity to extend to the members of the Institution and to their families our best wishes for a happy, healthy, and blessed year.

The officers gratefully acknowledge the loyal cooperation they have received from the membership of the Center and are looking forward to their continued support so that our institution may grow from strength to strength. *Lesbono Tovo Tikosevu!*

EMANUEL GREENBERG, *President*
MAX HERZFELD, *1st Vice-Pres.*
HYMAN AARON, *2nd Vice-Pres.*
MAURICE BERNHARDT, *Secretary*
DAVID GOODSTEIN, *Treasurer*

From the Sisterhood

THE officers and the Sisterhood extend their New Year Greetings to all members

Rabbi Levinthal's Sermons For the New Year

RABBI LEVINTHAL will preach on both days of Rosh Hashonah at 10:30 o'clock. The Shofar will be sounded at 10:15, and members are urged to be in their seats before that hour.

On Yom Kippur eve, the sermon will be preached immediately after the chanting of Kol Nidre. On Yom Kippur morning, the sermon will follow the Memorial Services.

Rabbi Levinthal will preach on the following themes:

First day Rosh Hashonah: "And It Was After the Plague."

Second day Rosh Hashonah: "How a New World Must Be Built."

Kol Nidre Eve: "The World's Challenge to Religion."

Yom Kippur: "What of the Future of Judaism in America?"

Holy Day Sermons in the Auditorium

THE sermons to be delivered by Rabbi Levinthal on both days of Rosh Hashonah and Yom Kippur will be amplified

of the organization and their families.

MRS. ISADOR LOWENFELD, *President*
MRS. MAURICE BERNHARDT,
1st Vice-Pres.
MRS. MORTON KLINGHOFFER,
2nd Vice-Pres.
MRS. MORRIS B. LEVINE,
3rd Vice-Pres.
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MRS. ISAAC WIENER, *Secretary*
MRS. BENJ. H. WISSNER, *Corr. Secy.*
MRS. PAUL BARNETT, *Social Secretary*
MRS. JOS. HOROWITZ, *Hon. Pres.*

From the Center Staff

ON behalf of the Center staff I extend to all the officers, directors and members of the Brooklyn Jewish Center and their families cordial greetings and best wishes.

JOSEPH GOLDBERG,
Administrative Director

from the Synagogue to the congregation worshipping in the Auditorium.

Mr. Louis J. Gribetz, member of our Governing Board, will deliver the sermon at the Kol Nidre services.

Taleisim for the Holidays

MEMBERS and worshippers are requested to bring their own taleisim during the High Holidays. Our uniform Holiday prayer book will be supplied to worshippers at the Main Synagogue services.

Hebrew School Now Open

OUR Hebrew School began its term's work last week, and we are happy to report that the School shows a large increase of pupils. For the benefit of those who have not yet enrolled, Rabbi Lewittes, the principal, wishes to announce that registration of new pupils will continue for a brief period.

We trust that all former pupils as well as all new registrants will be on our school rolls before the middle of September.

Rosh Hashonah Services

SERVICES for the New Year (Rosh Hashonah) will be held on Friday evening, September 7th and Saturday evening, September 8th at 6:45 P.M., and Saturday and Sunday mornings, September 8th and 9th at 7 A.M.

Our cantor, Rev. William Sauler, will officiate at the services which will be held in the Main Synagogue. He will be assisted by the Center choir, under the personal leadership of Mr. Joel Feig.

The Shofar will be sounded at the morning services at about 10:15. The sermons will be delivered at about 10:30 o'clock.

Center members and all worshippers are, therefore, requested to please be in their seats early as the doors will be closed during the delivery of the sermon and no one will be admitted.

The services in the Auditorium will be conducted by the talented cantor, Rev. Max Hoeflich.

Yom Kippur Services

THE Kol Nidre services which usher in the Fast of Yom Kippur will be held on Sunday evening, September 16th at 6:45 o'clock. Rabbi Levinthal will preach immediately after the chanting of the Kol Nidre service.

Yom Kippur services will begin on Monday morning, September 17th at 6:45 A.M. The Yizkor service will be held at 10:45, following which Rabbi Levinthal will preach. Rev. Sauler, assisted by the Joel Feig choir, will officiate.

The services in the Auditorium will be conducted by Rev. Max Hoeflich.

Additional Yizkor Services

FOR the benefit of the community who have not purchased seats for the High Holy Days, the Center will conduct special Yizkor services on Yom Kippur, Monday morning, September 17th in the Dining Room of our building. There will be three such services, at 10 o'clock, 10:30 and 11.

An Urgent Call to Jewish Parents

PARENTS are urged to give serious thought to the problem of a Jewish education for their children. It is our primary duty to see to it that our sons and daughters grow up with an appreciative understanding of their people's spiritual and cultural heritage.

All of the Center schools are now beginning their season's activities. Your child should find a place in one of these schools. Not one Center child dare be deprived of this essential qualification for his or her Jewish life.

Enroll your child now! Every day's delay denies your child a day's important lesson.

Our slogan for the New Year:

"Every Center boy and girl a pupil in one of the Center schools!

FRANK SCHAEFFER,

Chairman, Hebrew Education Comm.

Holiday Gym Schedule

THE Gymnasium and Baths will be closed on Saturday and Sunday, September 8th and 9th (Rosh Hashonah) and will reopen on Monday morning, September 10th for women at 10 A.M.

On Friday, September 7th (Erev Rosh Hashonah) the department will be open from 1 to 4 P.M.

On Sunday, September 16th (Erev Yom Kippur) the department will be open for the men from 10 A.M. to 2 P.M. and for boys from 2 to 4 P.M.

The department will be closed on Yom Kippur, Monday, September 17th and will reopen on Tuesday morning, September 18th for women at 10 A.M.

Lighting of Candles

CANDLES will be lit on Friday evening, September 7th (Erev Rosh Hashonah) at 6:57 P.M. and on Saturday evening, September 8th at 7:01 P.M.

Junior Congregation Services

THE Rosh Hashonah services in the Junior Congregation will be held on Friday and Saturday evenings, September 7th and 8th at 6:45 P.M. and on Saturday and Sunday mornings, September 8th and 9th at 9:30 A.M.

The Kol Nidre services will be held on Sunday evening, September 16th at 6:45 P.M.

The services on Yom Kippur will begin Monday morning, September 17th at 9:45 A.M. to 12 noon and will continue at 4:30 to sundown.

Rabbi Mordecai H. Lewittes, the principal of our Hebrew and Sunday Schools, will conduct the services. Mr. Julius Grossman, newly appointed Music Director of the Center, will officiate, assisted by members of the Congregation.

Join a Center Club

YOUNG FOLKS LEAGUE—Adult young men and women. Meets every other Tuesday night.

MASADA CHAPTER—Young men and women of college age. Zionist and social program. Meets weekly.

A. Z. A.—Boys 14-21. Social and Jewish program meets Sunday evening.

INTA-LEAGUE BOYS—Boys in the junior and senior years of high school. Cultural, athletic and social program. Meets every Saturday night.

INTA-LEAGUE GIRLS—Girls in high school. Red Cross, cultural and social program. Meets every Saturday night.

SHOMRIM—Boys in the first two years of high school. Young Judean and athletic activities. Meets every Saturday night.

VIVALETS—Girls in the upper grades. Young Judean and social program. Meets every Saturday night.

TZOFIM AND MACCABEES—Boys in elementary school. Young Judean and athletic program.

CANDLE-LITES—Girls up to 11. Games, Arts and Crafts. Meets every Saturday night.

RACHEL JUDEANS—Girls in middle grades of Elementary School. Meets every Sunday afternoon.

BOY SCOUTS—Meets every Monday night.

GIRL SCOUTS—Meets every Wednesday night.

Center Clubs are open to the children of Center members and to the students of Center schools. The clubs are guided by expert leaders under the supervision of Rabbi Mordecai H. Lewittes.

Young Folks League

THE Young Folks League of the Center will meet on Tuesday evening, September 11th at 8:30 o'clock. The meeting is arranged in honor of the men in service who will be home during the holiday season.

Best wishes are extended for a Happy and Prosperous New Year to all the members and friends of the Young Folks League.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

BARB, DR. JACOB S.

Res. 919 Park Pl.

Bus. Physician, 191 Ocean Ave.

Married

Proposed by Abraham Lindenbaum

BRAVERMAN, IRVING L.

Res. 33 Lefferts Ave.

Bus. Luggage, 55 W. 42nd St.

Married

Proposed by Julius Zimmerman

BRODY, DR. SIMON

Res. 642 Eastern Pkwy.

Bus. Physician, same

Married

Proposed by Dr. Martin Shir

EISENBERG, JULIUS

Res. 227 Linden Blvd.

Bus. Mfg., 9 W. 35th St.

Married

Proposed by Abraham Ginsburg

FRIEDMAN, GEORGE

Res. 623 Hendrix St.

Bus. Ice Cream, 400 Blake Ave.

Single

Proposed by Morris Goldstein,

Milton Chasin

GERBER, HENRY

Res. 912 St. Johns Pl.

Bus. Internal Revenue, 1 Hanson Pl.

Married

Proposed by Herman Lambert

GOLDBERG, ALEXANDER

Res. 307 Crown St.

Bus. 72 Hester St.

Married

HENSCHEL, MISS REGINA

Res. 192 Utica Ave.

KAMINSKY, JACK

Res. 679 Montgomery St.

Bus. Insurance, 852 Cypress Ave.

Married

Proposed by Samuel Goldorf

OLIN, MILTON

Res. 2100 Westbury Court

Bus. Adv., 25 W. 45th St.

Married

Proposed by Julius Zimmerman

SIEGEL, MURRAY

Res. 247 E. 95th St.

Bus. Clothing, 447—86th St.

Married

Proposed by Harry and Irving Sankin

[Continued on page 41]

ROSH HASHONAH GREETINGS

Mr. and Mrs. Moses Ginsberg

AND FAMILY

extend their best wishes for a Happy New Year
to all the Officers, Trustees, Directors and
members of the Center, as well as to
their friends and relatives

Mr. and Mrs. Phillip Brenner

AND THE ORGANIZATION OF

Original **BRENNER BROS.**

Wish their friends and patrons
the best of everything for the New Year

60 DIVISION STREET, N. Y.

OUR ONLY STORE

Mr. and Mrs.

LOUIS GREENFIELD

616 Empire Boulevard

extend their New Year Greetings and best wishes to
all for everlasting Peace, Happiness and Contentment

MR. and MRS.

PAUL HOROWITZ

100 Woodruff Avenue

extend their best wishes for a
Happy and Healthy New Year

MR. and MRS.

SIGMUND SCHWARTZ

AND FAMILY

615 Empire Boulevard

wish all their relatives and friends a
Very Happy New Year

MR. and MRS.

SAMUEL WEISS

AND FAMILY

603 Empire Boulevard

extend their best wishes for a
Happy and Healthy New Year

A Happy New Year

— from —

RATNER'S DAIRY

138 DELANCEY STREET
NEW YORK CITY

MR. and MRS.
HYMAN AARON
Children and Grandchildren

MR. and MRS.
JOSEPH I. AARON

MR. and MRS.
IRVING BALMUTH
AND FAMILY
769 St. Marks Avenue

MAY THE NEW YEAR HERALD THE LASTING PEACE FOR WHICH
WE SO FERVENTLY PRAY, AND BESTOW HAPPINESS AND GOOD
HEALTH ON ALL OUR RELATIVES AND FRIENDS.

MR. and MRS.
LOUIS BRENNER
AND FAMILY
Harriman, New York

MR. and MRS.
MORRIS BRUKENFELD
1276 President Street

DR. and MRS.
MAX DANNENBERG
1464 Eastern Parkway

MR. and MRS.
ISIDOR FINE
AND FAMILY

MR. and MRS.
PHILIP FLEISHER
1160 Lincoln Place

DR. and MRS.
JACOB HALPERIN
789 St. Marks Avenue

THE SEASON'S GREETINGS TO ALL OUR RELATIVES AND FRIENDS.
• MAY THE NEW YEAR BEGIN AN ERA OF BROTHERHOOD AND
PROSPERITY FOR THE WORLD.

KOTIMSKY & TUCHMAN
CATERERS OF DISTINCTION

MR. SIMON H. KUGEL

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S. L. POMERANTZ
AND FAMILY
1304 President Street

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SAMUEL ROTTENBERG

135 Eastern Parkway

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ISAAC SCHRIER
AND FAMILY

DR. and MRS.
DAVID KERSHNER

95 Eastern Parkway

MAY THE SOUND OF THE SHOFAR USHER IN A NEW BLESSED ERA
OF UNIVERSAL PEACE, TOLERANCE AND WELL-BEING.

RABBI and MRS.
ISRAEL H. LEVINthal

RABBI and MRS.
MORDECAI LEWITTES

MR. and MRS.
JULIUS LEVENSON

225 Eastern Parkway

ROSH HASHONAH GREETINGS FROM THE YESHIVA TALMUD TORAH OF CROWN HEIGHTS

THE Board of Trustees of the Yeshiva Talmud Torah of Crown Heights, 310 Crown Street, its members and its faculty, extend their best wishes for a Happy New Year to the Rabbi, the directors and trustees and the members of the Brooklyn Jewish Center.

The Yeshiva of Crown Heights is highly appreciative of the cooperative attitude of its neighboring institution and is thankful for the valuable support which many of its members extend so liberally.

May the Lord bless them and grant them, as well as all the members of our suffering people, a year of true happiness. May this year see the triumph of the cause of justice and righteousness.

HERBERT TENZER, *President*
Z. BRANDES, *Exec. Director*
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985 Park Place

MR. and MRS.
LOUIS DAUM
748 St. Marks Avenue

MR. and MRS.
JACOB S. DONER
AND FAMILY

WE EXTEND OUR NEW YEAR'S GREETING TO ALL RELATIVES AND
FRIENDS, AND WISH THAT THE COMING YEAR WILL BRING THEM
GOOD HEALTH AND PROSPERITY.

MR. MAX FABRIKANT
580 Fifth Avenue, N. Y.

DR. and MRS.
DAVID FARBER
865 Eastern Parkway

MR. and MRS.
JOSEPH FELDT
AND FAMILY
855 Ocean Avenue

DR. and MRS.
REUBEN FINKELSTEIN
576 Eastern Parkway

MR. and MRS.
JACOB A. FORTUNOFF
AND CHILDREN

MR. and MRS.
JOSEPH GLAUBMAN
919 Park Place

MR. and MRS.
PINCUS GLICKMAN
AND FAMILY

MR. and MRS.
JOSEPH GOLDBERG
and their sons
CPL. EPHRAIM and PFC. ALVIN H. GOLDBERG

MR. and MRS.
J. JOSHUA GOLDBERG
and daughters RITA and SANDRA

MR. and MRS.
MAX GOLDBERG
410 Eastern Parkway

MR. and MRS.
EDWARD GOLDSMITH
AND FAMILY
780 Montgomery Street

MR. and MRS.
HERMAN GOLDSMITH
595 Lefferts Avenue

MAY THE HEAVENLY FATHER ACCEPT OUR PRAYERS AND CAUSE
THE SAFE, SPEEDY HOMECOMING OF AMERICA'S SONS AND
DAUGHTERS FROM THE VICTORIOUS BATTLE FOR FREEDOM.

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334 New York Avenue

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NATHANIEL L. GOLDSTEIN
AND FAMILY

MR. and MRS.
DAVID GOODSTEIN
1338 Carroll Street

MR. and MRS.
SAMUEL GREENBLATT

MR. and MRS.
MORRIS W. HAFT
AND FAMILY
1125 Fifth Avenue, New York

MR. and MRS.
ISRAEL HALPERIN
225 Eastern Parkway

MR. and MRS.
LOUIS HALPERIN

MR. and MRS.
DAVID HALPERN
AND FAMILY
789 St. Marks Avenue

MR. and MRS.
JACOB L. HOLTZMANN

DR. and MRS.
WILLIAM H. HYDE
857 Eastern Parkway

MR. and MRS.
ARTHUR JOSEPH
AND FAMILY
507 Montgomery Street

MR. and MRS.
S. KAMENETZKY
42 Hampton Place

MAY THE NEW YEAR HERALD THE LASTING PEACE FOR WHICH
WE SO FERVENTLY PRAY, AND BESTOW HAPPINESS AND GOOD
HEALTH ON ALL OUR RELATIVES AND FRIENDS.

MR. and MRS.
SAMUEL KATZ
959 Park Place

MR. and MRS.
BENJAMIN J. KLINE

MR. and MRS.
FRED KRONISH
HERBERT, SYLVIA and KAREN
KRONISH

MR. and MRS.
DAVID S. LACK
48 East 91st Street

MR. and MRS.
MILTON J. GOELL
789 St. Marks Avenue

MR. and MRS.
MORRIS B. LEVINE
687 Montgomery Street

MR. and MRS.
LEIB LURIE
AND FAMILY

1451 Union Street

MR. and MRS.
MANES MALTZ
576 Eastern Parkway

MR. and MRS.
BENJAMIN MARTZ
ALVIN and CAROL ANN

MR. and MRS.
JACOB MINES
DORIS MINES, SGT. SEYMOUR MINES

456 Crown Street

MR. and MRS.
S. MOSKOWITZ
AND SONS

MR. and MRS.
KALMAN I. OSTOW
Ass't SURG. and MRS. M. OSTOW, CAPT. and MRS.
B. MANDELKER and MISS E. SHARI OSTOW

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THE SAFE, SPEEDY HOMECOMING OF AMERICA'S SONS AND
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MR. and MRS.
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DR. and MRS.
HENRY PLOTKIN
883 Park Place

MR. and MRS.
ISIDOR POLIVNICK
250 Crown Street

MR. and MRS.
ARCHIE POLSKY
135 Eastern Parkway

MR. and MRS.
LOUIS POSNER
20 Plaza Street

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HARRIS M. RABINOWITZ
770 St. Marks Avenue

MR. and MRS.
FRANK RAUCH
736 Eastern Parkway

MR. and MRS.
MEYER A. ROSEN
480 Eastern Parkway

MR. and MRS.
ADOLPH M. ROSENHEIM
1478 President Street

MR. and MRS.
BEN ROUS
AND FAMILY
25 Parade Place

MR. and MRS.
JACOB RUTSTEIN

RUTTA'S BAKERY
311 Rogers Avenue

THE SEASON'S GREETINGS TO ALL OUR RELATIVES AND FRIENDS.
MAY THE NEW YEAR BEGIN AN ERA OF BROTHERHOOD AND
PROSPERITY FOR THE WORLD.

MR. and MRS.
HERMAN SALOMON
374 Eastern Parkway

MR. and MRS.
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MR. and MRS.
MORTY SILVERSTEIN

MR. and MRS.
SAMUEL STARK
693 Montgomery Street

THE HYMAN SPITZ FAMILY

MR. and MRS.
FRANK SCHAEFFER

789 St. Marks Avenue

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M. SHORIN
518 Montgomery Street

MR. and MRS.
SOL SUSSMAN
AND FAMILY

MR. and MRS.
LOUIS WEINSTOCK

135 Eastern Parkway

MR. and MRS.
ALBERT WITTY
AND THEIR SON, LT. IRWIN D. WITTY,
U.S.A.A.C.
240 Crown Street

MR. and MRS.
CHARLES WUNDERLICH
715 St. Marks Avenue

MAY THE SOUND OF THE SHOFAR USHER IN A NEW BLESSED ERA
OF UNIVERSAL PEACE, TOLERANCE AND WELL-BEING.

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THE SAFE, SPEEDY HOMECOMING OF AMERICA'S SONS AND
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AND DAUGHTERS
510 LENOX ROAD

MR. and MRS.
LOUIS J. ORLOFF
1293 EAST 48TH STREET

MR. and MRS.
BENJAMIN PERLMAN
AND FAMILY

925 PROSPECT PLACE

MR. and MRS.
AKIBA MARGOLIN
1254 UNION STREET

MR. and MRS.
HYMAN RACHMIL
1056 PRESIDENT STREET

MRS.
HARRIS SALIT
426 EASTERN PARKWAY

Mr. HEYMAN SCHRIER
75 CENTRAL PARK WEST

MR. and MRS.
NATHAN T. SCHWARTZ
AND FAMILY

MR. and MRS.
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WE SO FERVENTLY PRAY, AND BESTOW HAPPINESS AND GOOD
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MAY THE SOUND OF THE SHOFAR USHER IN THE BLESSED ERA
OF PEACE AND PROSPERITY, AND THE SAFE RETURN OF OUR
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HOURS — Students attend three times a week. Each child receives six hours of instruction per week.

REASONABLE RATES

Registration Now Accepted for the September School Term

Brooklyn Jewish Center Hebrew School

CENTER ACTIVITIES

[Continued from page 23]

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V-J Service at the Center

FOLLOWING announcement of the end of hostilities against Japan, the Center held impressive Thanksgiving services in our Synagogue on Wednesday evening, August 15th. The services were conducted by Rabbi Mordecai H. Lewittes. Cantor William Sauler officiated.

Regular Gymnasium Schedule

THE following schedule will prevail in the Gym and Baths Department beginning the month of September:

Monday	
Men	3 P.M. to 10 P.M.
Women	10 A.M. to 3 P.M.
Boys	3 P.M. to 5 P.M.
Tuesday	
Women	10 A.M. to 10 P.M.
Girls	3 P.M. to 5 P.M.
Wednesday	
Men	3 P.M. to 10 P.M.
Women	10 A.M. to 3 P.M.
Boys	3 P.M. to 5 P.M.
Thursday	
Men	5 P.M. to 10 P.M.
Women	10 A.M. to 5 P.M.
Girls	3 P.M. to 5 P.M.
Friday	
Men	1 P.M. to 4 P.M.
Boys	1 P.M. to 4 P.M.
Sunday and Legal Holidays	
Men	10 A.M. to 2 P.M.
Boys	2 P.M. to 4 P.M.

WHAT THE CHARTER MEANS TO US

[Continued from page 7]

under the Mandate will not be impaired in the new trusteeship system.

It does not follow from the United Nations Charter that the Jewish rights

to Palestine will automatically be implemented by the mandate government. The whole struggle around the trusteeship plan—and a struggle it was—was to prevent the impairment, if not the annulment, of these rights previously granted the Jewish people by the nations of the world. The Jewish claim to Palestine holds the same validity now as before the Charter was written. And one must re-

member that there were some forces active at the San Francisco Conference which tried to invalidate this claim. Similarly, the obligations of the mandate government and of the United Nations toward the Jewish National Home in Palestine remain the same now as before. In the final analysis, it devolves upon the Big Powers, particularly the British Government, to fulfill these obligations.

CHAPLAIN IN THE PHILIPPINES

[Continued from page 15]

many days. I have also journeyed far to see lads just returned from combat and to lead them in a prayer of thanksgiving. There have been trips, too, to lads who were expected soon to go on to the front—to worship with them, press their hand, and wish them God's protection on their hazardous mission. One's heart is often a crucible of molten, elemental emotions.

During the month I enjoyed my first free day overseas. I spent delightful hours cruising about in a large crash boat, thanks to the effort of Sgt. Sam Ferer, of Omaha. We passed many islands, and finally alighted on one. We drove through the "Main St." of a little seaport town in a precarious little native carrettella drawn by a sorry-looking miniature horse. Everywhere the Filipinos, nude brown tots included, raised two fingers and shouted, "Victory, Joe!" A milling crowd of children ran behind our carriage all the way.

I addressed an assembly of students of a local high school. About five hundred Filipino boys and girls of the ages of 15 to 18 were present. The president of the Student Council, a young, shy lass, introduced me in a flowery and excessively generous speech that was heavily redolent of midnight oil and the dictionary. I spoke of the victory each of us must achieve in our personal lives in liberating areas within us now occupied by ignorance, selfishness, or bigotry. The members of the faculty seemed to be men and women sincerely dedicated to the education of their people.

A magnificent spectacle that has powerfully etched itself on my memory was the review and exercises in honor of a visiting general, sponsored by a paratroop division. The equipment, the vehicles and, above all, the quality of the men,

gave one an insight into the power of America. As we stood in the large open field, the whirr of many engines came to our ears. We craned heads upward. A flotilla of planes was soaring on high, with a precision that evoked outbursts of surprise and admiration. Soon doors opened, and a swarm of white mushroom-like umbrellas dotted the sky. We strained our eyes and could barely discern the dark little figurines dangling at the end of a long rope beneath the parachutes and swaying helplessly in the wind. Lower and lower they floated, with effortless ease—and now we could see that the figurines were men. A little later we were able to distinguish the outlines of faces. It was not long before we could read the intentness of their expressions and the tautness of their features. Lower and lower they came, and soon landed tumblingly on the ground, the parachutes and men falling together in a heap. In a moment the jumpers were unharnessing themselves, and scampering off exuberantly to take their positions in the ground-formation.

Our Tisha-B'Ab service was well attended by men of many outfits. We recited Kinoth of our own improvisation, suited to the character of the day and of our own times. Many of us, though not free from our regular duties, dispensed with a meal in commemoration of the fast.

An event which may appear microscopic to you, but which to us was noteworthy, was the acquisition by my ever-resourceful cantor and associate, Albert Sperka, of a box of oranges and apples. The lads who shared these recited more heartily than ever the proper "brocha" plus "shahechyonu," since it was the first fresh fruit any of us had eaten overseas.

HOLIDAY LAWS

[Continued from page 17]

Washing and other personal attention is done by Jews. On the second day, even on Rosh Hashonah, Jews may sew the shroud and dig the grave and perform the manual labor required for the interment.

During the week of the festival, the "Chol Hamoed," that is, the days between the first two days and the last two, it is permitted to do all kinds of work under limited restrictions. It must be kept in mind that these days are part of the holyday. Only essential work, necessary to prevent loss or inconvenience, may be legally indulged in. All public work necessary for the comfort and well-being of the community may be done.

* * *

Conditions of life change. Many of the laws and decisions of the festivals mentioned above may seem to many strange and outmoded. Some are hardly

applicable to a modern living. An observant Jew may leave it to his conscience what he accepts and what he rejects. What we have to remember is that the Jewish festivals are periods of cessation from our everyday work and activities. It is, as we are told in the book of Deuteronomy 16, 14, a period of rejoicing—"And thou shalt rejoice in thy feast." This rejoicing is to be not only spiritual but also of the flesh. Make yourself happy, make the members of your family happy and extend this happiness to your brethren who are less fortunate, the stranger, the fatherless, and the widow (Deut. 16, 11). Furthermore, this joy must be all inclusive, and no interference with other forms of joy is permitted. Therefore, the Rabbis forbade even the solemnization of nuptials during the festival week because of the principle, "One rejoicing may not be merged in another rejoicing" (Moed Katon 8 B).

WHAT DOES YOUR NAME MEAN?

[Continued from page 8]

ways explained that in Jewish Lewicki is merely a Polonized version of Levy, and Dobrowolski, "a man of good will."

One of the most incredible names I encountered was Schlemiel, meaning "a fall guy." It was probably bestowed by some civil official in Prussia out of pure malice. The name is, curiously enough, of Biblical origin. Schlemiel ben Zuri Shaddai was falsely accused by Phineas of an unspeakable crime. He was innocently stabbed to death by the same Phineas, and ever since the word has denoted a fellow "who always gets it in the neck."

* * *

ANSWERS TO READERS

I have received some queries about individual names from readers. Those of general interest I shall attempt to answer in these articles.

B. G.—Gawronski comes from "Gawron," Polish for a raven. Gawrony and Gauria are the names of several settlements in Poland and Lithuania. The English translation would be Raventown. Inhabitants of these settlements were

usually named Gawronski.

I. L. F.—Feuerstein means "flint." The manufacture of flint, for fire-producing purposes, was a thriving industry in Central and Eastern Europe prior to the invention of matches. People engaged in this industry called themselves Feuerstein. However, some Feuersteins are named after a bizarre incident. When Joseph II ordered his subjects to assume family names, one Eastern Jew came before a government official whose name was Baron von Feuerstein. When the Baron inquired whether the applicant had already made any choice, the Jew humbly answered in faulty German, "Wie Sie heissen." What he meant was, "Whatever you say," but actually the words mean, "I would like to bear the same name as you." The official so understood the sentence and felt flattered. He gave the applicant his own name (minus, of course, the title).

* * *

Next month I shall deal with the subject of Jewish feminine names, a veritable delight and a labor of love.

HONOR ROLL

The following is an additional list of Center members, children and grandchildren of Center members, serving with the United States armed forces. The list includes names received up to the time of going to press.

Karlin, Martin, A/S

Windwer, Jason B., A/C



The following is a list of promotions in rank:

Gabel, Irving, Sgt.

Goodman, David S., Capt.

Levin, David, Cpl.

Levine, Miriam, Lt.

Perlstein, Philip S., MAM 3/c

Rothkopf, Sidney, Pfc.

Sorscher, Solomon, W. O. J. G.

Wender, Arthur, S/S G.T.

Wender, Jerry, Lt.

YOM KIPPUR

[Continued from page 14]

weeping and wailing.

Berel drew his Tallis over his head, and started reciting with earnestness and enthusiasm:

"We will express the mighty holiness
of this Day,
For it is tremendous and awful! . . ."

These words opened the source of Berel's tears, and he sobbed unaffectedly. Every sentence cut him to the heart, like a sharp knife, and especially the passage:

"And Thou recallest all forgotten things, and openest the Book of Remembrance, and the book reads itself, and every man's handwriting is there . . ."

The congregation concluded U-Nesanneh Toikef, and the cantor began: "And the great trumpet of ram's horn shall be sounded . . ." and still Berel stood with the Tallis over his head.

Suddenly he heard the words:

"And the Angels are dismayed,
Fear and trembling seize hold of them
as they proclaim,
As swiftly as birds, and say:
This is the Day of Judgment!"

The words penetrated into the marrow of Berel's bones, and he shuddered from head to foot. The words, "This is the Day of Judgment," reverberated in his ears like a peal of thunder. He imagined the angels were hastening to him with one speed, with one swoop, to seize and drag him before the Throne of Glory, and the piteous wailing that came from the women's court was for him, for his wretched soul, for his endless misfortune.

"No! no! no!" he resolved, "come what may, let him annul the contract, let them point at me with their fingers as at a thief, if they choose, let my Chantzeh-Leah lose her chance! I will take it all in good part, if I may only save my unhappy soul! The minute the Kedushah is over I shall go to Moisheh Chalfon, tell him the whole story, and beg him to forgive me."

The cantor came to the end of U-Nesanneh Toikef, the congregation resumed their seats, Berel also returned to his place, and did not go up to Moisheh Chalfon.

"Help, what shall I do, what shall I do?" he thought, as he struggled with

his conscience. "Chantzeh-Leah will lay me on the fire . . . she will cry her life out . . . the *mechuton* . . . the bridegroom . . ."

5.

The Additional Service and the Afternoon Service were over, people were making ready for the Conclusion Service, Neileh.

Now surely the Almighty will do His part, accept the Jewish prayers and have compassion on His people Israel.

Only Berel sits in a corner by himself. He is wearied and exhausted. He has fasted, prayed, wept, mortified himself, like the rest. But he knows that the whole of his toil and trouble has been thrown away. He sits troubled, gloomy, and depressed. He knows that they have now reached Neileh, that he has still time to repent, that the door of Heaven will stand open a little while longer, his repentance may yet pass through . . . otherwise, yet a little while, and the gates of mercy will be shut and . . . too late!

"Oh, open the gate to us, even while it is closing," sounded in Berel's ears and heart . . . yet a little while, and it will be too late!

"No, no!" shrieked Berel to himself, "I will not lose my soul, my world-to-come! Let Chantzeh-Leah burn me and roast me, but I won't lose my world-to-come!"

Berel rose from his seat, and went up to Moisheh Chalfon.

"Reb Moisheh, a word with you," he whispered into his ear.

"Afterwards, when the prayers are done."

"No, no, no!" shrieked Berel, but below his breath, "now, at once!"

Moisheh Chalfon stood up.

Berel led him out of the house-of-study, and aside.

"Reb Moisheh, kind soul, have pity on me and forgive me!" cried Berel, and burst into sobs.

"God be with you, Berel, what has come over you?" asked Reb Moisheh in astonishment.

"Listen to me, Reb Moisheh!" said Berel, still sobbing. "The hundred rubles you lost a few weeks ago are in my house! . . . God knows the truth, I didn't

take them out of wickedness. I came into your house, the key was in the drawer . . . there was no one in the room . . . That day I'd had a letter from my *mechuton* that he'd break off his son's engagement if the wedding didn't take place to time . . . My girl is ugly and old . . . the bridegroom is a fine young man . . . a precious stone . . . I opened the drawer in spite of myself . . . and saw the bank-notes . . . You see how it was? . . . My *mechuton* is a *Misnaggid* . . . a flint-hearted screw . . . I took out the note . . . but it is shortening my years! . . . God knows what I bore and suffered at the time . . . To-night I will bring you the note back . . . Forgive me! . . . Let the *mechuton* break off the match, if he chooses, let the woman fret away her years, so long as I am rid of the serpent that is gnawing at my heart, and gives me no peace! I never before touched a ruble belonging to anyone else, and becoming a thief in my latter years I won't!"

Moisheh Chalfon did not answer him for a little while. He took out his snuff, and had a pinch, then he took out of the bosom of his robe a great red handkerchief, wiped his nose, and reflected a minute or two. Then he said quietly:

"If a match were broken off through me, I should be sorry. You certainly behaved as you should not have done, in taking the money without leave, but it is written: Judge not thy neighbor till thou hast stood in his place. You shall keep the hundred rubles. Come to-night and bring me an I. O. U., and begin to repay me little by little."

"What are you, an angel?" exclaimed Berel, weeping.

"God forbid," replied Moisheh Chalfon, quietly, "I am what you are. You are a Jew, and I also am a Jew."

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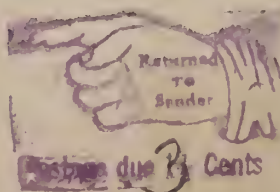
* * *

We thank those members of the Center who were guests of the Howard House for giving us the privilege of serving them, and and look forward to greeting them again next summer.

Isidor Fine and Harry Goldfarb

IN THE HEART OF THE WHITE MOUNTAINS

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